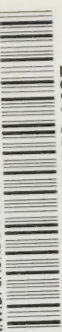


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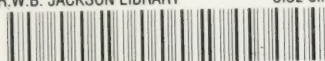
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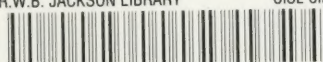
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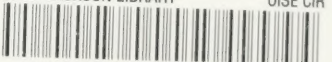
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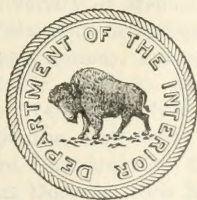
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BULLETIN, 1922, No. 25

HIGHER EDUCATION
IN
AUSTRALIA *and* NEW ZEALAND

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By

CHARLES FRANKLIN THWING
PRESIDENT EMERITUS OF WESTERN RESERVE UNIVERSITY



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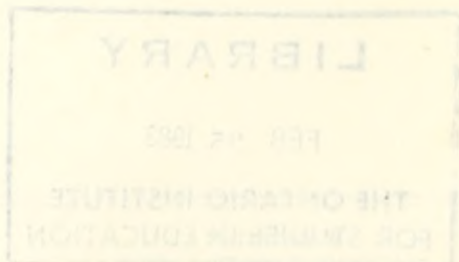
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INTRODUCTION.

This interpretation is based on a visit made to Australia and New Zealand in the year 1920. In this visit I had the advantage of trying to understand material conditions and of conferences with the great citizens of the Commonwealth and of the Dominion. Every opportunity was given for studying the conditions of the higher education and of its fundamental forms and forces in the life of the South Lands.

Whatever of merit the following pages contain springs from the offerings made to me by the professors of the universities, by the governors general by the premiers, by the legislators, by the members of the high judicial courts, and by other leading citizens. To each member of this noble and diverse company I am profoundly grateful.

CHARLES F. THWING.

*Western Reserve University,
2 January, 1922.*

HIGHER EDUCATION IN AUSTRALIA AND NEW ZEALAND.

CHAPTER I.

GEOGRAPHICAL AND HISTORICAL.

1. LIEUTENANT COOK'S DISCOVERIES.

In 1768 an Englishman, Lieutenant Cook, was sent out by King George III with a body of scientists to Tahiti to make astronomical observations. Cook was also asked to be on the alert for signs in the southern continent of romance and of legendary tale. When he was able to leave Tahiti he set sail for New Zealand, the discovery of Tasman, and was almost ready to direct his course to Tasmania, or Van Dieman's Land, when a storm drove his ship to the northward. On the morning of April 19, 1770, for the first recorded time, was the temperate southern shore of Australia sighted at the "Ninety-mile Beach of Eastern Gippsland." Abandoning his plan to go to Tasmania, Cook sailed up the eastern shore of Australia, seeking a place to land. By reason of unfavorable winds and seas it was not until the afternoon of the 28th day of April that his ship was brought to anchor in Botany Bay. Here a week was spent in an endeavor to win the confidence of the natives and in exploration. But the natives were not friendly. The land, however, he found to be rich and fertile, with growing grass, and the soil of "deep-black mould," bringing to his vision a future golden with ripening grain fields.

Leaving Botany Bay on the 6th of May, Cook sailed up the coast of Australia, taking careful survey of the outline and making charts of such accuracy that they were the marvel, as well as the guide, of many seafaring men for the succeeding years. Finally Lieutenant Cook found himself at Cape York, where he took possession of the whole eastern coast of Australia in the name of the King of England, giving it the name of New South Wales.

Among the scientists who accompanied Cook was Joseph Banks, a botanist. He was much interested in the explorations of Cook, and it is said that the notes in his diary were referred to afterwards, in the subsequent descriptions of the voyage, quite as much as were the accounts by Cook. The examination of the plants and herbs, which grew in great variety, and of soil, by Banks and by another botanist by the name of Sollander, moved Cook to give the name of Botany Bay to the body of water in which he first anchored. In later years it was through the effort of Sir Joseph Banks that a settlement in New South Wales was made, and after the colony was founded he did all in his power to help. Plants he sent and sheep from the "King's own flock." He also was interested in additional explorations both on sea and land.

In his two subsequent voyages Lieutenant Cook did not touch again on the Australian shore, being unaware of the greatness of the country, and still eager

to find the land to the south. In the meantime England and her American colonists came to war, and by reason of these hostilities the stream of convicts who, at the rate of 1,000 a year, had been sent to labor for the English settlers in America was stopped. At the close of the War of the Revolution the prisons of England were full to overflowing, and the former outlet being forever obstructed the question emerged of the expediency of sending them to the new country which Cook had discovered. But the distance was great, and the land unprotected from any enemy ships that might find their way to its shore. France, with whom England had been at war in America, and whose ships already sailed in the waters about Australia, seemed especially threatening. Hence the English Government long delayed the decision. At last, by reason of the urgent need, Lord Sydney, the home minister, gave orders for a fleet to be prepared to transport 750 convicts to the new land. Thus about 16 years after Cook had touched its shores was Australia again to be visited and to be settled by a colony somewhat unique in the history of the world, consisting of 1,000 souls, three-fourths of whom were under conviction as lawbreakers. The rest of the company was comprised of officers, the marine guard, and the wives and children of a few of the marines. To convey this body of people on an eight months' voyage over almost unknown seas to a practically unknown land was a tremendous piece of business. To choose the proper man to command the expedition and afterwards to make a fitting government of the colony required special moral care and intellectual discernment. But by the appointment of Capt. Arthur Phillip, who had fought in the Seven Years' War, and later in the war against France, did Lord Sydney give evidence both of wisdom and vision.

After an eight-months' preparation, carefully supervised to the smallest detail by Captain Phillip himself, the little party set sail, and on January 18, 1788, reached the shores of Botany Bay. But the health conditions were considered by Phillip unfavorable, by reason of the swamps by which the bay was surrounded. He himself, therefore, pushed on farther north. The result of his explorations was the removal of the band of convicts from Botany Bay, where he had in the meantime left them, to Port Jackson on Sydney Cove. Here, on the 7th of February, 1788, was the first British colony in the South Seas formally founded.

The visions of the higher education, however, in Australia were not seen until about two-thirds of a century, after the first settlement, had elapsed. The year 1788 is taken as the birth year of Australian life. The act establishing the University of Sydney was passed in 1850. The first college on the American Continent was founded less than a score of years after the first settlers landed in New England. The comparative difference in time between the beginning of the colony and the beginning of the university is significant of many differences between the American world and the world of the antipodes. For the cause of the lack of interest in education found in the first colonists of Australia, however, one need not go far to seek. One obvious reason lies in the social class of the settlers. Some of them were, and would be called today, criminals. Of course, others would not be so named. The crimes for which they were sentenced for deportation would today—and perhaps chiefly—be dismissed unpunished, or be punished with a fine or brief imprisonment. Stealing a sheep, or speaking with disrespect to a judge, 100 years ago might have resulted in a voyage to "Botany Bay." But not all convicts, of course, were of this neutral character. Some were indeed criminals. But to whichever class of offenders they belonged they were drawn for the most part from a grade of society whose interests lay in fields other than educational.

2. ECONOMIC CONDITIONS.

But perhaps the chief reason of the long delay is found in the economic condition of the colony. Misfortunes of all sorts abounded, and the struggle for mere existence became dominant. The quartette of years from 1788 to 1792 was fraught with incredible suffering and hardship.

The sheep died. The cattle strayed and were lost. The convicts were lazy. The officers of the guard quarreled among themselves. Major Ross, Phillip's second in command, declared the colony would not be self-supporting for a hundred years. "It will be cheaper to feed the convicts on turtle and venison at the London Tavern than be at the expense of sending them here." When the *Sirius* was sent to the Cape for flour she could only bring back four months' supply. All public works had to be stopped, and the food allowance made as small as possible. Phillip's private store of flour went into the common stock; the governor refused to fare one whit better than the convicts. He dispatched a couple of hundred people to Norfolk Island to relieve the distress in Sydney; scarcely were they landed when the *Sirius* went ashore, and a quantity of stores was totally lost. Meanwhile two ships had been sent from England with help, but the one that carried most provisions was wrecked near the Cape of Good Hope, while the other (which had some stores aboard) had also 200 convicts; and within the month another 1,000 convicts were put ashore, with news of yet 1,000 more to come.

Phillip was at his wit's end. He had found fair agricultural land at the head of the harbor, where Parramatta now stands, and had marked out a township there, to be called Rosehill. But the first fleet was quite lacking in farmers. His own butler was found to know a little about farming, and was given charge of 100 convicts to do the best he could. Letter after letter went to England asking for free settlers, or for men who could give instruction in farming and carpentering and tool-making; but free settlers were few and far between and out of five "experts" who arrived in 1790 only one was in any way qualified for the work. The natives, too, were hostile. Phillip did his best to treat them kindly, but few of the settlers followed his example; stragglers from the township were killed by way of revenge, and the bush was set on fire whenever the white men turned their stock into it for pasturage. As for the convicts, the workers with whom this new colony was to be built up, their condition was most pitiable. Phillip's own contingent had been brought out in good health, owing to his personal care; but the second fleet lost 270 out of its 1,000 passengers on the voyage, and landed nearly 500 sick. The third fleet did better, but, even so, landed nearly a third of its convicts too ill to work.¹

The four hard years finally passed, and with the coming of 1792 dawned a brighter day. The threat of famine was over. In the settlements, now three in number, the population included some 6,000 people, with 170 farmers distributed among them. New discoveries of rich land increased the opportunity for agriculture.

3. LATER DEVELOPMENTS.

From Phillip's time, throughout the nineteenth century, Australian history is a story of developments, pastoral, agricultural, industrial, marine, and mining. The most conspicuous point, although not perhaps the most important, is the mining industry, which came to its fullness, in 1851, in the discovery of gold. This discovery and the subsequent working of the mines served to put Australia into relationship with all the world. It also served, for the time being, to revolutionize the ordinary life of Australia, agricultural, pastoral, and industrial.

The most important political action in the period was the formation, after prolonged debate both in Australia and in London, of the Commonwealth of Australia. The final and formal institution of the General Government occurred on the first day of the twentieth century. The rights, the duties, the powers,

¹ History of Australia, by Arthur W. Jose, Ch. II., pp. 22-23.

and relationships of the Commonwealth and the separate States are well indicated by an outstanding historian:

In Australia the States are much more independent (than in Canada or South Africa): it is they who, by sanctioning the Constitution Bill, have given the Federal Parliament power to make laws on certain subjects. . . . In all matters not specially handed over by the Constitution the States are still independent; and acts dealing with these matters, if the Federal Parliament happens to pass them, are of no effect. The States, therefore, retain their old constitutions, legislatures, ministries, law courts, and most of their administrative departments: they manage, each for itself, their railways, lands, education, police, and nearly all matters which concern only single States; they can levy direct taxes (i. e., income tax, land tax, stamp duties, etc.) on their citizens; and their boundaries can not be altered without their own consent. The chief matters now under Federal jurisdiction, with which the States have no more to do, are: Oversea and interstate trade and commerce, taxation through the customs, postal, telegraphic, and telephone services, defense, external affairs (i. e., dealings with other nations and with the British Empire outside the bounds of Australia), and the restriction of immigration; also quarantine, meteorology, trade-marks, copyright, and old-age pensions. Many other matters, such as marriage laws, banking, insurance, bankruptcy, and other commercial subjects in which more States than one are concerned, the Federal Parliament can take over from the States when it likes.²

But a condition more important than the formal relations of State to State, of State to Commonwealth, and of Commonwealth to State, concerns the classification or character of the population itself. The population has now increased to about five and one-half millions, 40 per cent of whom are found in four great cities—Sydney, Melbourne, Brisbane, and Adelaide. One-half of this total population represents those who in a broad interpretation earn a livelihood, and the other half those who spend the income thus earned. Of those who earn a livelihood, about 30 per cent are engaged in agriculture or pastoral pursuits, about 30 per cent in manufacturing and trade, about 15 per cent in commerce, about 5 per cent in shipping, about 10 per cent in the professions, and about 10 per cent in domestic service. These proportions illustrate and help to prove that the material elements and forces of a new country form still the ruling power in Australia.

In the most recent decades the attention of Australia has been centered upon two commanding questions—first, the maintenance of a white population; and secondly, the dominance of the labor interests. It is the determination of Australians of every sort and condition that neither the brown race nor the yellow nor the black, neither Japan nor China nor India nor Africa, shall be suffered to gain a foothold on this part of British soil. The reasons for this conclusion are, comparatively, to ward off what are regarded as national dangers. These reasons are economic, political, moral, racial. Whatever may be the value of these reasons, to most Australians the conclusion is inevitable.

Closely associated with the governmental and racial policy of the dominance of the white race is a second question of deepest interest. It relates to the power of industrial employees, usually organized into the trade union. This concern, not only its dominance as an industrial factor but also as a political. The trade union, be it at one said, has become the Labor Party. With the exception of the State of Victoria, the Labor Party is frequently the party in political control in every State and also in the Commonwealth. Such a condition is of the utmost significance for every phase of Australian society and for every form of Australian activity.³

²History of Australia, by KILIAN W. JONES, Ch. II, p. 196-7.

³The white union and the labor condition are presented in the author's Human Australia.

CHAPTER II.

THE UNIVERSITIES OF AUSTRALIA.

1. GENERAL INTERPRETATIONS.

The universities of Australia are British. They are British in their origin, legal; British in their conditions, political and social; British in their primary influence from civilization. The members of the teaching and research staffs bear the degrees of Oxford and Cambridge, of Edinburgh, Glasgow, and of the Midlands universities. The constituency whence students are drawn is also British. In a recent census more than 82 per cent were Australian born, and more than 13 per cent were natives of the United Kingdom. More than 95 per cent therefore represent British extraction.

In such a racial and social condition flourish the six universities. Three of the six are the University of Sydney, founded in 1850, a year before the inrush of the gold seekers; the University of Melbourne, founded in 1853, in the midst of the gold excitement; and the University of Adelaide, founded in 1874. These three universities bear the name of as well as are established in the capital of each of their respective States of New South Wales, of Victoria, and of South Australia. The three remaining universities, too, are established in their respective capitals of their States, but they bear the names of the State itself. The University of Tasmania, at Hobart, was founded in 1890. The University of Queensland, situated at Brisbane, and the University of Western Australia, at Perth, were each founded in the year 1911.

These universities are designed to serve primarily their own local populations, populations which are small. Their service is largely, though by no means entirely, limited to the people of the State in the capital of which they are placed. Sydney by the census of 1919 had a population of 800,000, and the State, New South Wales, a population of over 1,800,000; the city of Melbourne, a population of over 700,000, and the State of Victoria over 1,400,000; the city of Adelaide, a population of about 225,000, and its State of South Australia not quite 450,000; Brisbane, a population of about 178,000, and the State of Queensland about 690,000; Perth, a population of 130,000, and its State, Western Australia, 310,000; Hobart, a population of somewhat over 40,000, and the State, Tasmania, over 200,000.

These universities are separated each from the other by long distances. Beginning with the most northerly of the universities, Queensland, Brisbane is 725 miles from Sydney; Sydney is 582 miles from Melbourne; Melbourne 483 miles from Adelaide; and Adelaide 1,217 miles from Perth. These four universities occupy perhaps one-third of a circle, this arc having 3,490 miles of distance. The University of Tasmania, at Hobart, lies outside of the curve, being about 500 miles south of Melbourne.

2. INSTITUTIONS OF THE STATE.

These six universities are emphatically State universities. They do not belong to the Commonwealth of Australia. Federal education in Australia is unrecognized, as it is in the United States. As a State function the higher education receives the larger share of its support from the treasurer of the State in which the university is situated. Under the general State control, the immediate government is intrusted to certain specific bodies which bear different names and exercise somewhat different functions in the several States.

The University of Melbourne has for its governing body a council of 23 members. These members receive their election from a body called the senate. The senate is composed of those electors who have received the degree of doctor, or master, in the university. This election, however, belongs to only 20 of the 23 members. The remaining 3 represent, in a special degree, the Government. One is appointed from the Legislative Council and two from the Legislative Assembly of the Parliament of Victoria. Twenty are elected and serve five years. The council, thus constituted, chooses from its own members a chancellor and vice chancellor only. These officers are rather honorary than executive. Their chief executive is the registrar.

The government of the University of Sydney is somewhat similar to the control of Melbourne. Its senate consists of 25 members, 4 of whom are appointed by the Government, 1 is chosen by the Legislative Council, and 1 by the Legislative Assembly, of New South Wales. Five represent the teaching staff. One is a statutory life member, 2 are elected by the graduates, and 3 by the "fellows," as the members are called, who are already in office. This body has entire control, although its by-laws are subject to the approval of the State government.

The control of the University of Adelaide, the University of Queensland, at Brisbane, of the University of Western Australia, at Perth, is quite unlike the method pursued at either Sydney or Melbourne. There are differences in many a function, but the differences are not significant for the present purpose.

3. THE FACULTIES.

In the Australian, as in the American, university the most important body is what is known as the faculty. This name is less common, however, in Australia than in the United States. The professorial board is used more commonly than the term faculty. The function of the professorial board at the University of Melbourne is quite like the function of the American university faculty. Perhaps the chief and comprehensive item is that the professors consider all questions relative to studies and to discipline. The board prescribes books and subjects for lectures or examinations. It determines all questions regarding admission. It makes recommendations regarding the granting of degrees.

The duties of the president of the professorial board are not unlike those of the president of an American college. He convenes and presides at meetings. He transmits results from one official body to others. He is a sort of liaison officer. He has a general superintendence over the educational affairs. He administers discipline to students and is obliged to consider charges of misconduct or inefficiency on the part of officers.

The professorial board might possibly be called a university faculty in the American term. Under this university faculty there are faculties of the separate departments, as of medicine and of law, of arts and of agriculture. Each faculty elects its own dean each year. His duties are similar to the duties of a dean in an American college. The chief immediate executive officer of the

University of Sydney is called warden or registrar. In the University of Western Australia the chief executive officer is the vice chancellor.

4. FINANCIAL RELATIONS.

The similarities and differences of the universities obtain also in the financial field. In a recent year the contributions of the respective States to the universities were as follows:

In 1917 the University of Sydney received from the Government of New South Wales over £60,000; the University of Melbourne, from the Government of Victoria, £27,000; the University of Adelaide, from the Government of South Australia, nearly £13,000; the University of Tasmania, from the State, £7,000; the University of Queensland, from its State, over £15,000; and the University of Western Australia, £13,500. In addition to the grants made by the State, the universities have received private benefactions. Sydney has an endowment of £500,000, an endowment that has recently received large additions. The University of Melbourne received benefactions to the amount of over £180,000, and the University of Adelaide practically the same amount. The University of Tasmania has an insignificant endowment, while the University of Western Australia is the recipient of an endowment of one chair and an additional benefaction of about 4,000 acres of land. The University of Queensland has received only a few thousand pounds for specified purposes.

From these diverse incomes the universities expended amounts that differ also in equal degree. The expenditures of the University of Sydney amounted in a recent year to nearly £172,000 (inclusive of certain permanent investments); of Melbourne, to about £78,000, with investments; of Adelaide, to over £28,000; of the University of Tasmania, to nearly £8,000; of Queensland, about £22,000; of Western Australia, over £17,000.

The housing, too, of the respective universities indicate differences greater than the amount of income or of expenditures. Melbourne, Sydney, and Adelaide have fitting academic homes. The prevailing type of architecture is Gothic. Clustered spires are found on the slopes of Sydney and the plains of Melbourne. The amount of land, too, belonging to Melbourne and to Sydney is large. Plantings of trees and shrubs add to the academic impressiveness. The University of Queensland, however, is housed in a residence once used by the government. The University of Western Australia has still to build a fitting environment, and at Hobart the University of Tasmania has only one building, which, despite its noble situation overlooking the beautiful harbor, is antiquated.

5. RESEARCH AND TEACHING.

The universities of Australia are both research agencies and teaching institutions. The entrance of the students to each represents methods prevailing in the American university. The chief subjects which the student presents for matriculation are English, mathematics, Greek, French, or German, English history, or modern. In science, also, he presents either economics, botany, chemistry, biology, physics, physiology, or zoology.

These topics cover what is called a general examination. But, in addition, in order to enter certain special schools, he is obliged to pass in certain specific subjects; as, for instance, in law he is required to attain a certain high standard in Latin; and in engineering, a certain high standard in mathematics and economics.

The chief difference between the Australian university student and the American is made evident at his matriculation. This matriculation occurs at or

about the age of 15. Students for the medical school or school of law may enter upon their professional studies upon their entrance to the university. They do not become candidates for the degree of bachelor of arts, but for the degree of bachelor of medicine or bachelor of law. They enter usually at once and to a certain degree upon their professional study on entering the university. A few students, however, who are able to give a longer time to their professional studies do devote a year or more to what is called in America the undergraduate course.

6. THE CURRICULUM.

The nonprofessional curriculum into which the student enters is not unlike that prevailing in a similar institution in the United States. Certain extracts from the statements regarding the studies pursued are interpretative. The course in the University of Melbourne is typical: Greek and Latin, represented by many courses, including *Thucydides*, *Aeschylus*, and *Homer*, *Aristophanes*, *Herodotus*, and *Plutarch*; Latin by *Horace*, *Cicero*, *Juvenal*, *Lucretius*, and *Tacitus*; history by the history of Greece and of the Roman Republic, by the history of the British Empire, and by European history; and by political economy. Political economy, for instance, is divided into these subjects:

The scope and method of economics. Outlines of development of economic theory. Industrial efficiency and organization of industry. Value. The distribution of wealth between individuals and classes. Causes of variations in wages, profits, interest, and rent. Unimproved values. Monopolies; money; currency; banking; credit; foreign trade; taxation; the tariff; the new protection; consumption. Outlines of economic development of Great Britain and of Australasia and of industrial legislation. Trades-unionism and the new unionism. Outlines of some socialistic theories. Present-day tendencies. Elements of statistics.¹

Sociology is represented by such topics as—

Social evolution—early history of society. Development of social institutions and ideas. Underlying principles of western civilization. Growth of modern democracy. Evolution of the social problem. The present social structure; principles and problems of sociology—standards of social progress. Analysis of social institutions and social forces. Principles of communal development. The individual, the family, and the State. Relation of sociology to ethics, psychology, and education. The present task of social science.²

English is represented by the great authors, Shakespeare, Milton, Carlyle, Browning, and Matthew Arnold; French and German by many courses; mathematics, pure and mixed, by studies in analytics, calculus, solid geometry, kinetics, statics, hydrostatics, potential theory, hydrodynamics and elasticity, and theory of electricity; psychology, logic and ethics, which include such items as (1) Psychology—psychological standpoint and methods; analysis of mental life; sensibility and purposive behavior; stages of mental development, the perceptual and ideational levels; memory and imagination, thought, language, and habit; (2) Formal logic—the logical standpoint, the problem of definition and division; the laws of thought; formal statement and inference; fallacies; fields of formal logic; (3) Ethics—the psychological basis; the problem of freedom; stages in moral development; society and the individual; the nature of virtue; the moral judgment.³

Philosophy is interpreted by (1) the history of Greece from Thales to Plato, suggested by the works of Burser and Adam; and (2) by the history of modern philosophy, from Descartes to Kant, with reference especially to

¹The Melbourne University Calendar, 1916, pp. 428-9.

²Ibid., p. 432.

³Ibid., p. 436.

Des Cartes, Spinoza, Leibnitz, Locke, Berkeley, and Hume; advanced ethics by such topics as the history of ethical systems, with special reference to Plato's Republic, Aristotle's Ethics, Mill's Utilitarianism, and the moral theories of Butler and Kant. The lectures also take up the development of political theory from Hobbes to Burke.⁴

Metaphysics is presented through such subjects as (1) the problem of mind and body, with textbook by McDougall, and interpretative readings from certain works of Ladd, Bergson, Samuel Butler, and Sherrington; (2) the theory of knowledge, which includes lectures on "The Intuitionistic and Critical Solutions of the Problem," "The Dialectic of Hegel," and "Recent Developments," with interpretative readings from books by Hegel, Eucken, and James; (3) modern philosophical movements, the lectures covering the following points: (a) An inquiry into the nature and function of the intellect, with special reference to the views of Bradley, Bergson, and the Pragmatists. (b) An examination of Bradley's theory of the absolute. (c) A consideration of Bergson's view of the concept and his metaphysical method of intuition. In connection with these lectures the students are advised to read the writings of Bradley, Bergson, Stewart, and Aliotta.⁵

These subjects referred to are not unlike the offerings found in the typical American college of the higher grade. Unlike, however, the American college, the proposed degree following these studies is sharply differentiated from the degree given with honors.

No formal statement will be given of the studies leading to the professional degrees, with the exception of that of law, for the courses in law do seem to have special significance for a new nation. The curriculum in law is broader and more fundamental than is found in many of the law schools of the United States. Among the chief items are these: Modern political institutions—(a) British political institutions, (b) international relations and law, (c) modern political ideas; history and sources of English and Australian law—(a) legal method (judicial precedent, legislation, etc.), (b) the several courts and their history, their jurisdictions, and relations; the characteristics of the administration of justice in each, (c) the foundation of the law and the development of the courts, and of the administration of justice, in Australia; Constitution of the Commonwealth of Australia; jurisprudence, including Roman law; private international law; administrative law; the law of property in land and conveyancing; the law of contract and personal property; the law of wrongs; the law of procedure and evidence; and equity.⁶

This statement indicates the closeness of the relationship existing between the college of liberal learning and the professional school of law placed in Australia, and similar conditions and agencies found in America. The similarities are normal, for both the Australian education and the American are based upon the British foundation and are inspired by like ideals. Their teaching staffs are also educated under similar conditions. Until the recent war, however, the German ideal and method had a far larger influence in America. Yet, as I have said in a preceding paragraph and in *Human Australasia*, the professional school is too largely made a substitute for the liberal education given in the American undergraduate college.

7. PREPARATION FOR THE PROFESSIONS.

In Australia, as in most countries, the law, medicine, and the ministry remain as the three great professions. In Australia, moreover, as elsewhere,

⁴ The Melbourne University Calendar, 1919, pp. 439-441.

⁵ *Ibid.* pp. 441-442.

⁶ *Ibid.*, pp. 506-513.

are joined to these three, in recent years, the professions of teaching, of engineering, architecture, editorship, and pharmacy. Other callings, although less significant, are added, and will be added as the needs of the community demand. In Australia, rather more than in most nations, the training for these callings is given in and through the universities.

But at once a certain exception is to be made. This exception relates to the training for the priesthood. The university is, without exception, the creature and institution of the State. The education, therefore, which is thus given is secular. The teaching of religion is excluded, and, of course, by still stronger reasoning, the preparation of candidates for orders is rendered impossible. The condition obtains in Australia, in this respect, which obtains in the American State universities.

The first duty of a people placed in a new country is to supply the material wants. Forests are to be felled, roads are to be made, houses are to be built, and lands are to be cultivated. The Australians in the first decades gave themselves to the promotion of these material conditions. But scarcely had these conditions been properly cultivated before the intellectual and spiritual interests demanded a hearing. Presently the fundamental values, as interpreted by intellect and by feeling, in terms of human welfare, emerged. The professions came, in time, to have their place, and, by parity of development, the preparation of candidates for these professions. Professional students, as well as members of professions, held to certain canons of conduct and of procedure. (1) They represent a body of literature which the members have made, or are making, relative to its rights, duties, histories, and opportunities. (2) They represent certain associations of the members with each other, forming a mutual aid society for defense and protection. (3) They also recognize that they are not laboring for personal profit, but for the service of the whole community. In each of these three elements of a profession the intellectual element is primary. For, in its origin civilization is largely manual, in its development it is and must be intellectual and ethical. The professions, therefore, become of peculiar value in social progress. Such a value has the greatest worth in Australian and New Zealand development. For the mind of Australasia is a very practical mind. It works by rule of thumb. Almost unknown to itself, it is a pragmatic mind. It works for to-day only, or at the longest, for to-morrow. It has little thought for the day after to-morrow. Sufficient unto the day is the good or the evil thereof. It is devoid of the theoretic. It has no genius for spinning out theories or systems, either from its own brain or from surrounding forces and circumstances. Under such a condition the training for the professions becomes of peculiar worth. This worth is made especially great and impressive by reason of a certain thoroughness which characterizes the preparation.

A. STUDENT LIFE AND ACTIVITIES.

What are called student activities are not absent from the life of Australian universities. These activities are, as in America, of many and diverse types. Athletics abound. The usual games are played. Tennis courts, football fields, and cricket ovals are common. Clubs for students, usually called "unions," are many. These unions are, on the whole, formed after the Oxford model. They are housed in buildings at least as good as that which the Oxford University union possesses. These buildings serve as gathering places for all the diverse purposes that belong to undergraduate life. Meetings for debate, for quiet conversation, for reading as well as for study, are numerous. The membership includes all matriculants as well as professors. In certain unions there are

opportunities given to graduate members. The unions in the great Universities of Melbourne and Sydney particularly serve high and lofty ends by wise and effective methods.

The social life of the students is not so consolidated or concentrated as in America. Dormitories are less usual, except in the case of women students. Members of the university are found dwelling in all parts of the great cities.

9. EXPENSES OF STUDENTS.

The expenses of the students, both for instruction and for living, differ fundamentally in the different universities. In the University of Tasmania, situated in the small town of Hobart, of 40,000 people, the cost is much less than in the large city of Sydney. Without doubt the highest cost is found in the two largest cities, Sydney and Melbourne. The cost is probably lowest in Hobart and Perth. In no case would the cost of living exceed \$875, reckoning \$5 to a single pound. In particular, Ormond College, the Presbyterian College of the University of Melbourne, charges from about \$350 to \$450 for residence. The general scale of living, which is lower than obtains in American college towns, influences the students' scale. The universities have few wealthy students.

The fees that are paid directly to the universities aggregate in the University of Sydney as follows:⁷

Arts-----	\$226
Education (diploma course)-----	94
Economics and commerce-----	226
Economics (diploma course)-----	99
Law:	
First and second years ⁸ -----	183
Third, fourth, and fifth years-----	365
Medicine-----	816
Dentistry-----	774
Science-----	355
Agriculture-----	419
Veterinary science-----	403
Engineering:	
Civil-----	627
Mining and metallurgical-----	627
Mechanical and electrical-----	580
Architecture-----	627

These figures cover the fees for the total number of years required to complete the courses, and include both matriculation and graduation fees.

10. SALARIES OF PROFESSORS.

The matter of the student's expenses leads one to the income of the members of the professorial staff. The salaries of professors differ in different universities. Five thousand dollars would represent the higher level, and half this sum the lower.⁹ The university being a Government institution, a pension is allowed professors after the age of 65, or an age near 65. This pension, too, differs in different cases and under different circumstances. It seldom would be more than half the normal stipend.

⁷ The Universities of Australia, table of fees and cost of graduation, p. 27.

⁸ The first and second years are in department of arts.

⁹ For a comparative statement with American institutions, see Salaries in universities and colleges in 1920. U. S. Bureau of Education, Bulletin No. 20, 1920.

II. EDUCATION OF WOMEN.

The universities are coeducational. In all schools and colleges women and men are received on equal terms. The identity of the education is accepted with general and cordial appreciation. There are, however, organized or to be organized, resident colleges for women. These colleges are rather homes than direct means and conditions for carrying on academic work. A certain amount of instruction, however, is given in these colleges in preparation for university examinations. The condition obtaining is well expressed in the act of incorporation of the Women's College of the University of Sydney.

The Women's College is a college within the University of Sydney, wherein may be afforded residence and domestic supervision for women students of the university, with efficient tutorial assistance in their preparation for the university lectures and examinations. All students in the college not already matriculated shall, as soon as practicable, matriculate in the university, and shall be required duly to attend the lectures of the university in those subjects an examination and proficiency in which are required for degrees, with the exception, if thought fit, by any such student, of the lectures on ethics, metaphysics, and modern history.¹⁹

In the thirty years which have passed since its foundation, 200 women have taken degrees. The contribution which these graduates have made to Australian life, and especially to that of New South Wales, is well indicated by the following statement, furnished by the principal:

57 are married.

4 are head mistresses of schools.

26 are assistant mistresses at schools or are engaged in private teaching.

5 are assistant librarians in the great public libraries of Sydney.

5 are engaged in private medical practice.

2 are resident medical officers in public hospitals of Sydney.

1 is honorary radiographic assistant at St. Vincent's Hospital, Sydney.

1 is honorary pathologist at the Royal North Shore Hospital, Sydney.

1 is medical inspector of schools to the Egyptian Government.

1 is engaged in the women's medical service for India, Council of Dufferin's Fund.

1 is engaged in research work in Vienna in connection with under-nourished and sickly children, having done very valuable preliminary work at the Lister Institute.

1 is doing special medical eye work in India.

4 are lecturers or demonstrators at university or colleges.

1 is a lecturer for the Women's Educational Association, and is now studying in the United States of America.

1 is a journalist.

1 is a bank clerk.

1 is a welfare worker for a large city firm.²⁰

The increase, too, in the number of students also indicates its enlarging influence: 1890, 51; 1895, 91; 1900, 81; 1905, 153; 1910, 160; 1911, 195; 1912, 222; 1913, 254; 1914, 297; 1915, 379; 1916, 499; 1917, 559; 1918, 611; 1919, 699.

PRACTICE OF THE PROFESSIONS.

The larger share of the men who graduate at the universities enter a profession. One-half or more of the graduates of the American colleges go into business. The percentage of Australian students entering business is small. Graduates for the professions, being graduates of the universities, enter their life callings by a diversity of methods. In respect to medicine, compliance with the requirements of the General Medical Council, following graduation, gives them the right to practice in all parts of the United Kingdom, as well as in Australia. Full reciprocity obtains in all parts of the Kingdom respecting the value of Australian university degrees.

¹⁹ The Women's College within the University of Sydney, 1920. University Catalogue, 1920, pp. 144-5.

²⁰ From given by the principal of the Women's College within the University of Sydney, Miss W. J. Willmott, M. A.

In law the rule is that to practice before the High Court of Australia or before the Supreme Court of New South Wales a graduate of the University of Sydney, having obtained the LL. B. degree, has the right to become a solicitor. Besides obtaining his degree, he must serve as an "articled clerk" to a solicitor. At many points concessions are made to the holder of the LL. B. degree. In the State of Victoria a bachelor of laws of the University of Melbourne who has had a service of one year "under articles" may be admitted as barrister and solicitor. In South Australia a similar freedom is granted to students of its university who have the degree of bachelor of laws.

Students who propose to become engineers—civil, mechanical, chemical, electrical—find that their entrance to their profession is most effectively secured by the four years of training in a university. The most fully equipped school of engineering is the Russell School of the University of Sydney. There are, however, departments, or schools, of engineering at Queensland, at Melbourne, at Adelaide, and Perth. Most graduates enter the Federal Public Works departments. The engineers of Australia, like those of Christchurch in New Zealand, are among the best trained of all the graduates of Australasian universities. They are found in Java, South America, China, and most parts of the world.

12. THE TRAINING OF TEACHERS.

The faculty of arts in the universities also offers a certain amount of general professional training for teachers. Of such work Professor Holme, of Sydney, says:

Sydney and Melbourne have professors of education who are also heads of the State Training College for Teachers. Adelaide has a State director of education on its educational committee and gives a diploma in education to graduates in arts and science who take a prescribed course of professional study and have proper experience of teaching. There is a course in education at Queensland and every facility is given to teachers to graduate in arts. Western Australia has a department of education, but it is not yet fully organized. Generally speaking the teaching profession is becoming more important and prosperous than it has ever been. Its closer association with the universities is a part of this process of improvement. An excellent professional equipment for teaching can now be obtained in Australia, and the material rewards of teaching are likely to increase.¹²

13. NO THEOLOGICAL INSTRUCTION.

The Australian universities attempt no professional training in theology. Clergymen and priests are educated in special schools conducted by the churches of the faith which they serve. These schools are, however, at times connected, to a degree, with a university, as is seen in the Wesley College, or King's College, at Sydney; but affiliation of any kind, if existing, is specially created, in order to avoid certain almost inevitable embarrassments.

For the universities of Australia are civil institutions. They have no relationship to the Christian or other religion, or to religious agencies. The following statement, which is taken from the act of incorporation of one of the allied colleges in Sydney, might be made true of the universities themselves. This act makes provision—

That no religious catechism or formulary which is distinctive of any particular denomination shall be taught, and no attempt shall be made to attach students to any particular denomination, and any student shall be excused from attendance upon religious instruction or religious observances on express declaration that she has conscientious objections thereto.¹³

¹² The Universities of Australia, published by authority of the Department of Repatriation and Demobilization, Australian Imperial Force, June, 1919, pp. 23-24.

¹³ Calendar, 1920, The Women's College within the University of Sydney, p. 3.

In the act of incorporation of the University of Adelaide, too, is found the following statement:

No religious test shall be administered to any person in order to entitle him to be admitted as a student of the said university, or to hold office therein, or to graduate thereat, or to hold any advantage or privilege thereof.¹⁴

Such prohibitions, however, do not prevent students from organizing into Young Men's Christian Associations, Young Women's Christian Associations, and similar bodies. In general it would be my judgment that the religious influences prevailing upon the students are less marked than are found in the typical universities of America. It may not be unwise to add that the elimination of religion as a direct and specific force in the formation represents, in the opinion of many, a serious lack and loss.

¹⁴ *Calendar of the University of Adelaide for the Year 1920*, p. 386.

CHAPTER III.

THE UNIVERSITY OF NEW ZEALAND.

1. CONTRAST BETWEEN AUSTRALIA AND NEW ZEALAND.

The contrast between the people of Australia and the people of New Zealand is well expressed in paragraphs of a recent novel. One of the characters is made to say:

We Maorilanders have got a neat little row to hoe; we're prosperous and parochial and well fed; life is easy for us; there are few ups and downs; but we're islanders, just as you English are islanders, set down in a narrow little country, a narrow ribbon of rugged land lost in the biggest ocean on the globe, and we can't help our touch of insular self-sufficiency, our parochial pride. We are progressive and all that, but there's a gentle drowsiness in the air; we don't need to dream dreams; nature provides us with three meat meals a day; we're not ambitious; we get what we want so easily that we don't want the impossible. We have no rebels because there is so little to rebel against. Fact is, we're smug.

But there's something in Australia that makes a man restless, fills him full of impossible desires. Australia is so unformed, so full of mad chances, stretching out for so many thousand miles of possibilities and discoveries. The whole existence of Australia is a gamble on its weather. Australia stakes its life and its fortunes on the gamble of a good season or a bad one. It plays two-up and takes lottery tickets on the drought. The itch of gambling has got into its blood, and Australia gambles with her legislation and the temperance question and socialism just as she gambles on the cup. If she wants the laws changed she changes them some fine day, and waits without a qualm to see what happens. And the charm of Australia is that anything might happen.¹

The social and racial difference between New Zealand and Australia is contrasted in the two educational systems of these islands. The contrast in the methods of higher education is quite as strongly marked as is the contrast between the social life of New Zealand and the social life of Australia.

2. THE UNION OF COLLEGES IN THE UNIVERSITY OF NEW ZEALAND.

The higher education of New Zealand is concentrated in the University of New Zealand and in its four affiliated or constituent colleges. Its history begins in the year 1869, with the establishment and endowment of a university by the Province of Otago through its Provincial Council. A year after the General Assembly of the Presbyterian Church took upon itself to lay the foundation of another university in and for New Zealand. Until 1874, these two foundations remained as separate units. In that year the University of Otago surrendered, or at least put into abeyance, its right to confer degrees, and became affiliated with the University of New Zealand itself. It was, in this consolidation, or absorption, agreed that the university of the State should have for its chief function the conferring of degrees, and that the other institution, or institutions, should give instruction without conferring degrees.

¹ The Australians, by Arthur H. Adams, pp. 20-30.

Distinct and notable additions were made at this time to the forces of the higher education. Canterbury College at Christchurch—an English ecclesiastical and educational colony—was founded in 1873.¹ Auckland University College, at the largest city, was founded in 1882, and Victoria College at the capital city of Wellington, in 1897.² Thus the University of Otago, Canterbury College, the University College at Auckland, and Victoria at Wellington came to constitute, as teaching forces, the University of New Zealand.

3. RELATION OF THE CONSTITUENT COLLEGES TO EACH OTHER.

The relation of these four colleges to each other, as well as to the university, and their essential constitutions and the constitution of the university itself form a most interesting movement and condition in academic history.

The government of the university rests with a senate. The senate consists of 24 members, who are appointed as follows:

- (a) Eight are elected by the district court of convocation; that is, by the graduates.
- (b) Eight appointed by the governing bodies of the affiliated colleges, two by each.
- (c) Four appointed by the professorial boards of the affiliated colleges, one by each.
- (d) Four appointed by the Governor in Council.⁴

The senate thus formed is the ruling and ultimate power in the foundation. Though not giving instruction, it determines the amount of instruction necessary to be received for obtaining degrees. It controls examinations through appointing the examiners. It thus exercises complete control ultimately over the scholastic interests of the four affiliated colleges. It can not be called a Federal university. For the colleges are not federated into the one foundation. But the colleges are governed by the university itself. Yet, in the essential working arrangements of each individual college, the university has no part.

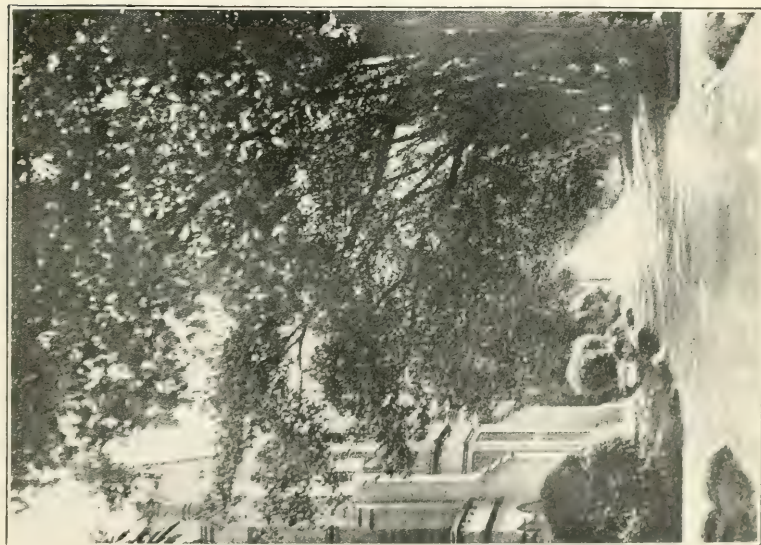
The management of the four affiliated institutions rests, as has been intimated, not with the senate of the university, but with the collegiate bodies themselves. This government differs in the four institutions. The University College, at Auckland, is governed by a council, consisting of 11 members, serving in office for a term of three years. Nine of these are elected by the graduates of the district, by the members of the legislature for the district, and by the Governor in Council, three being delegated to each body for election. The mayor of Auckland and the chairman of the local board of education are ex-officio members of the council, ex-officio.

Victoria College, at Wellington, is governed also by a council, consisting of 15 members. The term of office is 3 years. Fifteen of these members are elected.

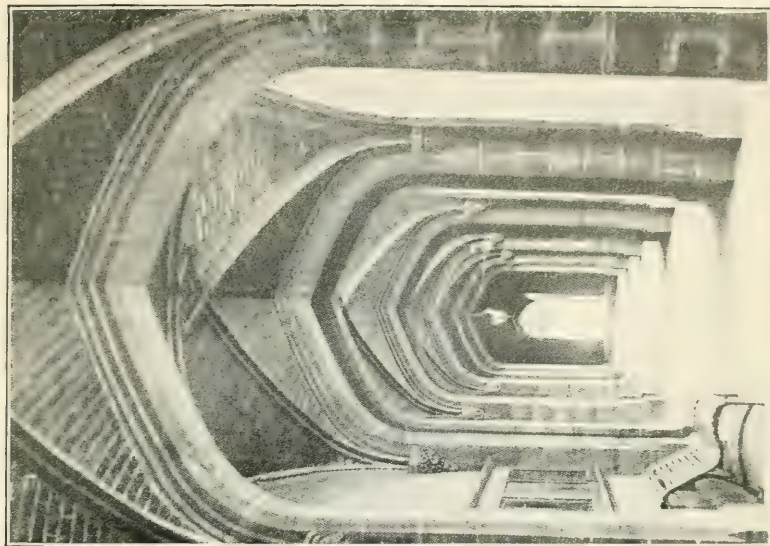
¹ Mention, however, should be made of the fact that, in advance of the formal foundation of Canterbury College, there was created in Christchurch an association called the Ecclesiastical Union. "This was an unofficial voluntary association formed with the object of giving assistance to 1000. Teachers were selected by the members of Christ's College, and by Mr. Prouse. These who attended were partly school teachers who had the instruction of primary and secondary schools in their professions, and partly school and public-school pupils who had advanced beyond the teaching then given at the common schools and were desirous of going on. The standard of this association was far below that of the higher classes of our secondary schools, nevertheless, its members had much Latin and some Greek, and an English at all, so the same we may give to the term 'English.' It was dropped out of existence, but eventually, still it deserves mention as the nucleus of Canterbury College, at which the students passed the summer." *Life of John Macdonald Brown*, by John Macdonald Brown, p. 151.

² See also, see "University of New Zealand," *ibid.* 1, p. 7.

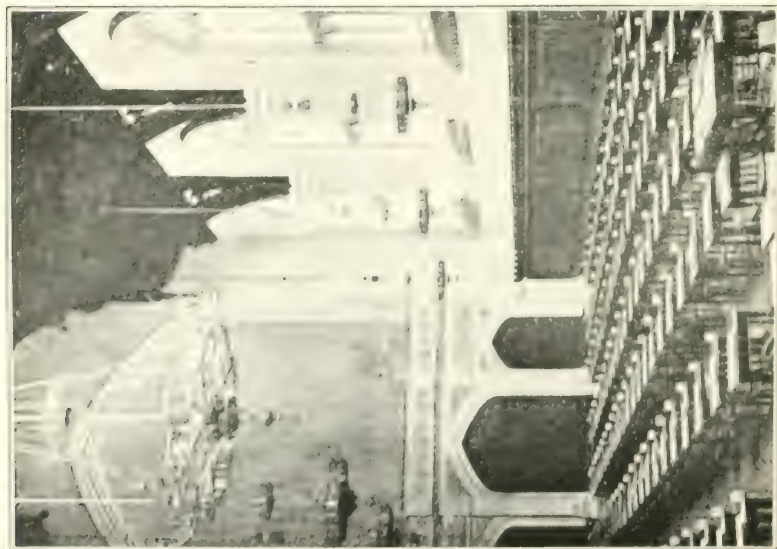
³ *University of New Zealand*, *ibid.* 1, p. 17.



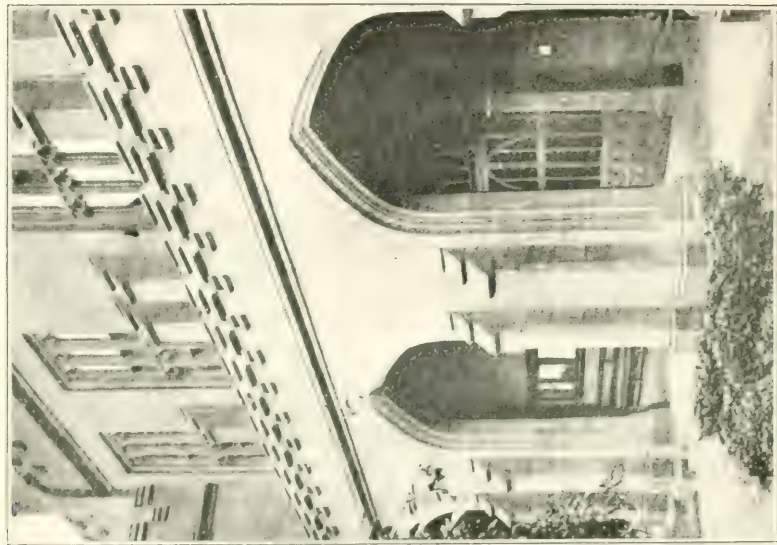
A. UNDER THE MORETON BAY FIG TREES, UNIVERSITY OF MELBOURNE, MELBOURNE, AUSTRALIA.



B. CLOISTER, UNIVERSITY OF MELBOURNE, MELBOURNE, AUSTRALIA.



1. UNIVERSITY OF MELBOURNE,
MELBOURNE, AUSTRALIA



2. UNIVERSITY OF MELBOURNE,
MELBOURNE, AUSTRALIA



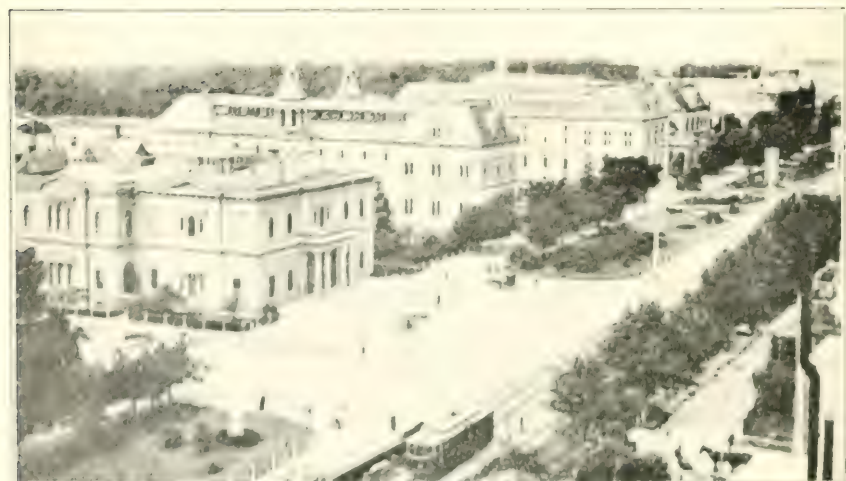
A. BIOLOGY SCHOOL, UNIVERSITY OF MELBOURNE, MELBOURNE, AUSTRALIA.



B. ANATOMY SCHOOL, UNIVERSITY OF MELBOURNE. MELBOURNE, AUSTRALIA.



UNIVERSITY OF SYDNEY, SYDNEY, AUSTRALIA



UNIVERSITY OF ADELAIDE, ADELAIDE, AUSTRALIA

3 by each body—by the graduates of the district, by the members of the legislature for the district, by the teachers of the primary schools in the district, by education boards in the district, and by the Governor in Council. The professorial board elects one member. But no professor is eligible for membership in the council.

Canterbury College, at Christchurch, is controlled by a council, or board of governors, of 19 members. Of these 6 are elected by the graduates of the district, 3 by members of the legislature for the district, 3 by the teachers of primary schools in the district, 3 by school committees, 3 by the Governor in Council, and 1 by the professorial board. As obtains in Auckland University College and Victoria College, no professor may be elected to the council.

Otago University, too, is under the government of a council, of 12 members, with a term of office of 5 years. However, Otago University council has 2 life members, who were elected under the original constitution. The election to this body is made as follows: Four by the graduates of the district, 6 by the Governor in Council, and 2 by the professorial board. The 2 members elected by the professorial board may be professors, but no other professor is eligible.

By the side of, and in certain relations superior both in respect to the council of the individual college and to the senate of the university, stands a body known as the professorial board or boards. The professorial board exercises functions quite akin to those that belong to the faculty of the American university or college. It is concerned with the academic standing of students and with the other administrative work of a college of liberal arts.

The statement of these facts serves to illustrate the division of functions and the possibility of divergence and disagreements between the different bodies which are concerned with the intimate elements of administration. The inference, based upon the statement, is confirmed by academic history. The complexity and closeness of relationship have given rise, in 40 years, to not a little irritation and friction. The irritation has, in turn, resulted in many attempts at reform, both formal and personal. These endeavors have met with only partial success. The condition lying behind and in these attempts is indicated in the following paragraphs, taken from "University Reform in New Zealand," published under the direction of the University Reform Association:

The absence of the academic point of view makes itself felt in many ways, falling into two types. Either the senate or councils have an aim in view entirely different from that of the university teacher here or elsewhere; or in other cases the governing bodies and teachers have the same aim in view but differ entirely as to the means by which that aim may be attained.

An instance of the first kind is that the governing bodies contemplate and encourage purely instructional methods of teaching in subjects in which that method has been more or less abandoned in other universities, e. g., modern languages and psychology. Or, again, the senate believes in the educational value of compelling all students to study certain subjects irrespective of their aptitudes and inclinations; and this notion is quite obsolete in the educational world. Instances of the second kind are the retention of methods of examination which have been abandoned elsewhere, arising from the desire to maintain the standard of our degrees and to exercise a salutary check over inferior teachers. No one doubts the genuineness with which both lay governors and professors in general desire to attain these ends, but through ignorance the lay governors adopt methods which, in the opinion of the great mass of competent authorities, tend directly to produce the opposite effects. Again, both lay governors and professors are anxious to encourage the bona fide evening student, and the exempted student, to gain benefits by the existence of university institutions in New Zealand; but the nature of the means adopted, at any rate in the North Island, inflicts injury on the university as a whole, without benefiting the persons concerned to a corresponding extent; whereas other universities achieve the same ends by other and more effective means.⁵

⁵ University Reform in New Zealand, pp. 32-33.

E. EXAMINATIONS AND DEGREES.

Perhaps the most outstanding element in the interpretation of the history or the present condition of the University of New Zealand relates to the matter of examinations and of degrees. With certain exceptions, the examinations are external, and the degrees are granted upon the basis of such external tests.

Speaking generally, one may say that in all other cases the senate appoints examiners for the various subjects specified in the courses it has drawn up. Usually these examiners are scholars of repute, resident in Great Britain, but in some instances the senate has deemed it necessary to appoint local men; for example, in the professional law examinations the examiners are for the most part local practicing lawyers. No teacher takes part in these degree examinations. This is the external system. It is true, however, that for pass degrees the practical work in the experimental sciences is judged by the teachers, and thus a very important part of the work of the students in these subjects never comes under the judgment of the British examiner.⁶

This method is not absolutely unique. But there is only one other outstanding instance that can now be recalled. Attempts to remedy what is by many members of the faculties of New Zealand colleges regarded as an evil have so far failed. The advantages of the system have been noted as:

(1) The method is unbiased, has always the same form, and is uninfluenced by personality.

(2) The state of efficiency is kept up and the teaching is quickened.

(3) The worth of the degree is enhanced and the status of the university is enlarged.

(4) While it is recognized that the system has its disadvantages, it is also affirmed that the peculiar conditions make it necessary to continue it.⁷

The objections to this system of external examinations are, by most judges, regarded as more weighty than the advantages alluded to. The disadvantages have been put under seven heads:

(1) The system deprives the teacher of the dignity which properly belongs to his profession. He is regarded by the students as an inferior person, under the rule of the examiner. The students resent the introduction of any course, or of any matter, which does not directly fit them for the examinations. It also affects the choice of teachers by the students, that teacher being most in favor who is willing to be what is known as "an examination hack."

(2) It incites the student to "cram" for examinations. He finds that heeding the syllabus and the study of old examination papers and of textbooks written by the examiner make it easier for him to pass the final tests. The aim to make a good appearance in them moves him to a greater degree than any enthusiasm for liberal learning or a broad education.

(3) It serves to lessen, in the minds of the student, the value of practical work. In the experimental sciences the laboratory plays an important part. But under the system of the external examinations every candidate for a pass degree presents a certificate from his teacher stating that he has acceptably completed a laboratory course. For honors in place of the certificate sometimes a thesis is required, which may be a theoretical one and therefore may by no means indicate the skill in practical work. But of the difference in the character of the practical work done by an honor student and by the student at the bottom of the class the British examiner knows nothing. The tendency, therefore, on the part of both student and teacher is to place little emphasis on laboratory courses.

⁶ *University History in New Zealand*, pp. 73-74.

⁷ *Ibid.* pp. 80-82.

(4) It serves to weaken the initiative and individuality of the teacher and the student. The very fact that the system produces uniformity is a stigma. It infers that a subject can be taught by one method only. It tends to mechanical work. Instruction and research lack quickening and inspiration. In preparation for external examinations intellectual curiosity is dulled. Originality and individuality are unpopular, for they tend to lead one out of the safe environments of the syllabus provided by the senate, on the basis of which his intellectual fate is sealed. Experience has taught the student that to do work outside of this syllabus is fraught with disaster. Science is regarded by him as a certain number of facts to be memorized for the time being only, not as a training toward lasting intellectual power and scientific acumen. His study comes to have for its purpose the passing of the final test, and consists chiefly of that subject matter which ultimately will bring him to that desired goal.

(5) The answers of a few questions offered by the examiner are not considered a fair indication of the real worth of work which, perhaps, has covered years of study. This especially obtains in the case of the student of scientific courses. Also if anything happens to prevent him from taking examinations a whole year of time is lost, and by this misfortune he may be debarred from ever receiving a senior scholarship or honors, no matter how worthy the work he has done.

(6) The influence of the system of external examinations touches, too, the responsibility of the councils in making appointments. The worth of a member of the college staff is liable to be judged by his capacity to get men through their examinations rather than by any special ability he may have or by any enthusiasm for his work he may possess. The people in New Zealand feel that while other countries try to remove any impression that the teaching is less important than examinations, the system prevailing in their country serves to put the emphasis on the examinations. Hence they feel that suitable appointments to the college staff should be made.

(7) The system lessens the rank and the influence of the university. It tends to create a lack of confidence in the institution which, for itself, suffers a loss of respect. It intimates a distrust of the ability or the fairness of the teachers.⁵

5. CURRENT CRITICISMS.

The whole university organization is also made the object of special criticism. For dissatisfaction with the system is general and strong. The criticism relates largely to five points.

(1) A lack of cooperation is evident, not only between the governing bodies but also between the colleges themselves, and in their relation to the examining university. The remedy is yet to be found to correct conditions which have resulted in the encroaching of one body upon the rights and duties of others and in the lowering of the standard of teaching.

(2) The senate, which should be the governing and coordinating lay body, is occupied and loaded down with technical details, assuming duties which rightfully belong to the faculties or to the professorial boards.

(3) Conferences between the members of the professorial boards are rare. This condition results in what may be called intellectual isolation, which, in turn, has a deadening effect on the teachers.

(4) In the three colleges, from the councils of which the professors are excluded by statute, the professorial boards communicate with the councils by

⁵ University Reform in New England, pp. 83-88.

writing. This is considered an unbusinesslike method, and therefore objectionable. The limitations, too, of the written paper prevent the faculties from giving full information and suggestions which might aid the councils to administering their duties by wise and proper methods.

(5) Although the electors of the senate and college councils, individually, may be interested in the university work, the different electing bodies may be out of touch with each other and with the college. The elections to the council take place at frequent intervals, but arouse little, if any, interest. In the elections to the senate the personal element, rather than a broad policy, rules.⁸

Despite the current criticisms of the higher education in both New Zealand and Australia, it is ever to be affirmed that in these new communities the forces of the higher education are vigorous, possessed of noble determination, and guided by wise and true counsels. Their difficulties—and they have difficulties many and serious—arise from the newness of the civilization in which they are placed, and from their remoteness from the older countries. That they will emerge into a yet larger life and with more powerful agencies is just as clear as is the future of these island-continents. The course which they have to make upon the great human sea is a long and troublous one. A wise interpreter has said, "In Australia we have not recognized this important truth—with the result that our developing society tosses rudderless amidst the irrational forces of political party spleen and class bias. Those individuals who desire to study and to know are largely powerless to help themselves to a wider and more truly social vision. Beyond the shores of Australia the world-storm rages with increasing intensity; our will to internal cohesion is constantly disturbed by social disorder and a class hatred that is fast becoming stereotyped. Yet we alone of all the civilized nations give no serious consideration to the deeper social causes of disorder. And our capacity for social unity and peace diminishes."⁹

But these difficulties seem less serious when one compares them, as one well may, with the difficulties which beset the oldest American college for her first century, and also with the difficulties of the College of William and Mary, and of Yale (the second and third in order of foundation), for their first decades. Australian universities can well be inspired by hope and should be willing to anticipate and to use the grand virtue of patience, the great virtue in university administration.

⁸ *University Reform in New Zealand*, pp. 109, 110.

⁹ *Australia: Economic and Political Studies*, Edited by Meredith Aitken. "The Australian Political Conscience," by Prof. Elton Mayo, p. 144.

CHAPTER IV.

LIBRARIES.

Carlyle, in his lectures on the Hero as a Man of Letters, said that the "true university" is "a collection of books." The remark is one of those half-truths which needs the other half to make the sphere complete. The other half of a university is a community of personalities. Given a community of great personalities and a great collection of books and the university is founded, ready and eager for service. The libraries of the Universities of Sydney and Melbourne, be it said, are not inadequate. In fact, they would rank well with the better libraries in the better American college. But in other universities the collections are small. The means for their increase are inadequate. The use of them by the students is slight.

Fisher Library, of the University of Sydney, was founded in 1885 through a bequest of £30,000 by Thomas Fisher,¹ and contains 117,000 volumes. In the University of Adelaide a library was established in 1892 by a gift of £9,000. The number of books now included in the collection is 50,000.² Also, in 1918 the wife of an aeronaut gave £500 to found, in memory of her late husband, Alfred Muller Simpson, a library in aeronautics to bear his name.³ Victoria College, of the University of New Zealand, possesses a library of about 12,000 books, which is maintained by annual grants of £400 drawn from the college funds. The library of the University of Otago was established chiefly through subscriptions given by the people, and now has over 14,000 volumes. The selection of the books for the students has been carefully supervised by the members of the faculties. In the catalogue it is stated that:

All students attending the university, whether matriculated or not, are entitled to the free use of the library, and it is also open as a library of reference to the general public, who, however, must provide themselves with cards of admission by application to the registrar.⁴

In addition to the regular library of the University of Otago there is a foundation known as the Hocken Library housed in the museum, in a wing especially constructed for the purpose, under conditions laid down by the donor of the collection. In 1906, Doctor Hocken, of Dunedin, proposed to give to the people of the Dominion represented by that city his books, pictures, plans, and maps bearing on the early history of New Zealand and Australia provided proper housing would be furnished. The conditions of the gift being met, the Hocken Library was established and the collection finally came under the full control of the university authorities.⁵

¹ Catalogue of the University of Sydney, 1920, p. 107.

² Catalogue of the University of Adelaide, 1920, p. 6.

³ *Ibid.*, p. 7.

⁴ Catalogue of the University of Otago, 1921, p. 80.

⁵ *Ibid.*, p. 82. History of Otago University. By G. E. Thompson, M. A., p. 265.

CHAPTER V.

EXAMINATIONS IN GENERAL.

An integral and significant part of the universities of Australasia, as in all British universities, is found in the system of examinations. This part is, in the judgment of many, altogether too significant. But, for better or for worse intellectual discipline, it does obtain. With the exception of New Zealand, as elsewhere specifically indicated and interpreted, the method is fundamental to the university organization. The method is also internal, examinations being conducted by the university itself, which offers tuition in the subjects in which the examination is prescribed.

As a type of such examinations I submit here papers set in economics and in education in the University of Tasmania. These papers are selected in order both to illustrate the kind of questions which are asked in these fundamental disciplines, and also, by indirection, to intimate the sort of subjects on which the youth of Australia are meditating. They are quite as comprehensive and as difficult as would be set for corresponding classes in American colleges.

I. ECONOMICS.

1. "Wages boards were first adopted for the purpose of preventing sweating, the arbitration court to prevent industrial warfare." Comment on this statement, giving a critical analysis of the present functions of the arbitration courts and wages boards.

2. What are some of the more important problems connected with rural development in Australia? Mention briefly some suggested methods of dealing with these problems.

3. Upon what general grounds has State ownership of industry been advocated? Illustrate by reference to Tasmanian conditions.

4. If you were asked to plan an economic survey of Tasmania, what data would you seek and what methods would you employ under the head of production?

5. Distinguish wealth from welfare. Show how the latter may vary owing to changes in (a) the amount and (b) the distribution of the national income. Illustrate by reference to Australian conditions.

6. What do you consider have been the main causes of the rapid rise in prices during the past five years? The *Economist* index number of wholesale prices in England rose 122 per cent between July, 1914, and March, 1919, while for the same period the Commonwealth Statistician's index number of wholesale prices in Australia rose only 68 per cent. How do you account for this discrepancy?

7. (a) "The bounty system proposed to make the whole community contribute toward the production of certain commodities, though the whole of the community does not desire their production."

(b) "During the period July to December, 1917, the exports from Australia had a value of \$11,594,790, while the imports were valued at £29,407,171. This gave a trade balance in our favor of over £5,000,000; that is to say, the Australian community received over £5,000,000 more than it sent out in payment of imported goods."

(c) "We should so amend our tariff as to render it capable of putting every manufacturer on even terms (at least) with these foreign manufacturers who produce most cheaply."

Comment upon the above statements, pointing out any fallacies.

8. Give a short critical account of public finance in Australia during the war, and consider the advisability of a levy on capital to liquidate a portion of the war debt.

9. Discuss the value of taxation as a means of achieving social reform. Support your conclusions by reference to Tasmanian conditions.

10. Indicate the part played by banking in modern business and illustrate your answer by making special reference to the work of the Commonwealth Bank.

11. Explain fully how "the cost of living" is measured in Australia, indicating any defects in the results.

12. Consider the case for protection as a fiscal policy in Australia. If its adoption is desirable, can you suggest the principles upon which to construct a "scientific" tariff? What special dangers should be avoided?

2. EDUCATION.

1. Quote any two good definitions of education, and point out in each case any limitation of idea. State your own view of the meaning and purpose of education.

2. How may the teaching of subjects, say, grammar and arithmetic, be made educationally valuable apart altogether from the information that may be imparted?

3. The following statements may be said to mark three stages in the development of educational theory. Explain them in the light of such theory, and briefly show in each case how the author came to use the expression:

(a) "Though a linguist should pride himself to have all the tongues that Babel cleft the world into, yet if he have not studied the solid things in them as well as the words and lexicons, he were nothing so much to be esteemed a learned man as any yeoman or tradesman competently wise in his mother dialect only."

(b) "Let childhood ripen in childhood."

(c) "I want to psychologize education."

4. State briefly the views of the Jesuits, the Port Royalists, and Rousseau on emulation. Show what use you would make of this instinct to secure the maximum of good and the minimum of harm.

5. It is asserted that attention sums up the past life and character of an individual and determines what life and character shall be in the future. Justify or criticize this statement.

6. Granting education to be a process of self-realization, indicate briefly the value to the teacher of a knowledge of the educand's instinctive tendencies.

7. Trace the growth of interest from the primitive aspect as a means of self-preservation to the highest subjective side.

8. Discuss the problems that are incident to a natural correlation of studies.

9. Give a concise statement of the importance of questioning in the educative process, and estimate the value of the Socratic method in the general work of oral instruction.

10. State and discuss Bentham's canons of punishment.

11. Outline the leading features of Spartan education, and trace its influence in any modern system.

12. How has the study of heredity influenced educational thought? Discuss in the course of your answer the theory of the transmission of acquired characteristics.¹

3. EXTERNAL EXAMINATIONS.

These papers, which are thus presented in selections, represent the internal examinations. Two Australian universities also offer what are called public, or external, examinations—examinations, however, which are less significant than those conducted by the University of New Zealand, as already described. The University of Adelaide provides tests for individual students of almost

¹ Ordinary examinations for degrees, the University of Tasmania, November, 1919, and March, 1920.

every grade or division, who are taught outside of the university classrooms. Such examinations are tests, made by the highest authority of the State, of the worth of the instruction given by the schools or through private tuition and extension lectures. The nature of these examinations are well indicated by the syllabus offered in commercial geography for a senior class.

- (a) General. Influence of physical, biological, social, and political controls upon the distribution, production, and exchange of commodities, with special emphasis on the social and political factors. A general view of the extractive, agricultural, manufacturing, commercial, and transport industries, and of their development. The analysis and interpretation of statistics and the use of the various graphical methods of presentation.
- (b) Materials of Commerce. The chief materials of commerce, their preparation, uses, countries of origin and consumption, and chief routes of distribution. Attention is to be paid in this connection to Australian and South Australian commodities, both export and import.
- (c) Regional. A regional treatment of those countries which are of economic importance to Australia.
- (d) Practical Work. Plotting statistics on squared paper; marking the distribution of materials of commerce and resultant routes on blank maps; drawing sketch maps.²

² *Manual of the F. C. School Board, 1936, The University of Adelaide, p. 62.*

CHAPTER VI.

WORKERS' EDUCATIONAL ASSOCIATION.

1. SIGNIFICANCE OF THE MOVEMENT.

Perhaps the most important movement looking to the *direct service* of the university to the community is found in what is known as the Workers' Educational Association. This association, established in England in the year 1903, represents a federation of various organizations with the aim of promoting the higher education of the people. It has diverse relations. But its chief relation and its principal work is to carry forward the education of the adult citizens of the working classes in such subjects as government, sociology, economics, industrial history, psychology, and similar branches. Its purpose is not to offer technical training, but an education as liberal and as large as the conditions allow. It is a movement to carry the liberal colleges to the people.

This movement has met with great success in all parts of the British Empire. So general has the movement become that a world federation has recently been formed in London. In no part of the British Empire has its success been greater than in the Commonwealth of Australia.

The significance of this movement becomes yet more impressive as it is interpreted by the fundamental facts of the whole industrial movement.

The workmen of Australia are more thoroughly joined together in unions than are the workmen of any other nation. The members of the individual union are closely interlocked with other unions. If not organized into one big union (O. B. U.), they are yet more closely allied to such a formation than obtains elsewhere. The class conscience and consciousness in the Australian State is deep and vital. The early foundation and the industrial additions made to the population represent the laboring class of the community. Most immigrants were gold seekers, farmers, herdsmen, carpenters, machinists. The state or trend of society has been and still is industrial, agricultural, and pastoral. The community thus conditioned has been surrounded by the significant circumstance of geographical remoteness. Australia and New Zealand, however great in themselves, are yet remote from the general trend of population and the movements of trade. The people who come to the cities, and about one-half do, live naturally in close and intimate association. The community has been a prosperous one. Farming, the raising of cattle and of sheep represent the great industries outside the cities. The whole shipping business has also resulted in wealth. If great fortunes have been few, moderate fortunes have been numerous, and the comfort of the people of the Commonwealth has been general and constant.

The population thus formed has been, and, in the judgment of the learned and the ignorant, of the influential and the obscure, with a few exceptions, is to remain, and should be, white. If there be a single determination on which the Australians and the New Zealanders agree, it is that their part of the world

shall be free from the intermixture of races. The contrast between such a population and that which obtains in the Hawaiian Islands is frequently referred to in Australia and New Zealand, and always with advantage to the purer breed.

Yet into this industrial society the agitator has come. He seeks to secure a larger wage and a shorter day or week. He demands, and demands strongly, better working conditions. His methods and means are not unlike those that obtain in the industrial towns of New England or on the wharves of the Hudson River. His regard for the civilities, or for the presumed rights of others than those whom he serves, seems to be slight. His aim is apparently narrow, and for securing it he seizes whatever tools lie at his hand.

Such a society, so compact, so interlocked, so segregated, so fraught with possibilities of experiment, represents a condition in which the knowledge, the intelligence, the sense of judgment, the power of interpretation, the sympathy between social classes, which the Workers' Educational Association represents, finds a peculiarly rich field of highest social and economic influence.

2. UNIVERSITY TUTORIAL CLASSES.

The special method that is used in and by the Workers' Educational Association is found in the organization of what is known as University Tutorial Classes. The essential elements of such a method of instruction have been interpreted as follows:

A tutorial class consists of from 15 to 30 students who meet once a week during the winter months, usually for three consecutive years, at a time and place convenient to themselves. The university comes to the people; it does not ask the people to sacrifice more than a portion of their leisure. Each meeting lasts for two hours, the first hour being usually devoted to a conversational lecture by the tutor, the second being taken up with questions and discussions, when tutor and students thoroughly canvass the subject in all its bearings. The spirit of good-fellowship that soon arises makes this hour most fruitful in educational results. Attached to each class is a select library of books on the subject of study. Each student purchases a textbook at a cost of a few shillings. Besides giving a pledge to attend regularly to the best of his or her ability, every member of the class is expected to write one essay a fortnight (12 essays a season). To many people this condition seems impossible, but the most wonderful results have been achieved by students who had no preliminary training whatever in written composition. It has been proved that what the people lack is not intelligence, but facility of expression. A sympathetic tutor, giving private help to all who need it, can produce remarkable progress in all cases.

Such classes are organized under the universities in every State of Australia. All of the governments are contributing about \$5,000 each year to the support of these classes. The number of students enrolled in a recent year was about 7,000. In New Zealand at the beginning of the year 1919 there were four independent associations, with a council covering the Dominion. No less than 700 students were in affiliation, of which 103 were trade-unions. The University of New Zealand has made in a recent year a contribution of about \$1,000 for the work.

3. VALUE OF THE WORK.

The value of this type of work is recognized as of the highest. A professor in one of the colleges of New Zealand told to me, in a long conference, that it represents the salvation of democracy. It serves not only to give knowledge and understanding but also to unite the teaching classes of the university with the

great community into mutual sympathies, intellectual and ethical. It also aids in joining them together in great human social undertakings.

In the United States the Workers' Educational Association has made slow progress. The functions which the universities might render in any progressive movement have been well pointed out by Dr. Herbert Fels, of the University of Kansas. He says that among the important services which the universities could render are:

First, in the making of surveys of the educational needs of the workers in various districts and the development of plans to meet them; second, in the provision of premises for night classes and summer schools; third, by the establishments of scholarships for promising students in the workers' classes; fourth, in the provision of books and use of library; fifth, by the grant of financial assistance, if necessary and practicable.²

Doctor Fels also properly interprets the general mood of the universities toward all worthy enterprises designed for the education of the people. He says:

They are probably disposed, if properly approached, to consider seriously the question of workers' education. If they could play a useful part in it, it would add new luster to them, and it would bring them in touch with sections of the community which at present regard the universities as exclusive upper-class institutions.³

In confirmation of such a spirit a leader in this movement has said:

A university must send out its roots and branches. It can never be a close society. * * * It is the morning of the day for "all the people." A university, if it would fulfill its mission, must so interpret itself as to gain the affection and support of the people generally.⁴

² *School and Society*, Vol. XIII, No. 350, Sept. 10, 1921. The Workers' Educational Movement in the United States, by Dr. Herbert Fels, Univ. of Kansas, p. 147.

³ *Ibid.*, p. 148.

⁴ *Cambridge Essays on Adult Education*. Chapter by A. E. Manobridge, p. 79.

CHAPTER VII.

RHODES SCHOLARS.

I. GENERAL INTERPRETATIONS.

New Zealand and Australia are among the beneficiaries of Cecil Rhodes's great trust. According to the terms of his will 60 colonial (later increased to 66) scholarships, of the annual value of £300 each and "tenable at any college in the University of Oxford for three consecutive academical years," were founded. Of these scholarships 9 were given to Rhodesia, 3 each to the colony of the Cape of Good Hope, to the South African College school, the Stellenbosch College school, the Diocesan College school of Rondebosch, St. Andrew's College school, Grahamstown, to the colonies of Natal, New South Wales, South Australia, Queensland, Western Australia, Tasmania, New Zealand, to the Provinces of Ontario and Quebec in Canada, and to the colonies or islands of Newfoundland and its dependencies, of the Bermudas, and Jamaica.

American scholarships also were appropriated in a number sufficient to grant 2 to each State or Territory of the United States. Upon learning that the German Emperor had made English a required subject in the schools of Germany, Rhodes added in a codicil the request that 5 annual scholarships at Oxford, of £250 a year each, should be given to students of German birth.¹ "The object," he stated, "is that an understanding between the three great powers will render war impossible and educational relations make the strongest tie."²

In laying the foundation for the colonial scholarships Rhodes realized that—the education of young colonists at one of the universities in the United Kingdom is of great advantage to them for giving breadth to their views, for their instruction in life and manners, and for instilling into their minds the advantage to the colonies, as well as to the United Kingdom, of the retention of the unity of the Empire.³

The qualifications essential for receiving a scholarship are outlined in the following paragraph, taken from the will:

My desire being that the students who shall be elected to the scholarships shall not be merely bookworms, I direct that in the election of a student to a scholarship regard shall be had to (i) his literary and scholastic attainments; (ii) his fairness of mind and success in mainly outdoor sports, such as cricket, football and the like; (iii) his qualities of manhood, truth, courage, devotion to duty, sympathy for and protection of the weak, kindliness, unselfishness and fellowship; and (iv) his exhibition during school days of moral force of character and of instincts to lead and to take an interest in his schoolmates, for

¹ Since the World War the scholarships have been taken from Germany.

² Cecil Rhodes's will, preserved in "The Life of the Right Hon. Cecil J. Rhodes," by Sir Lewis Masefield, Vol. II, p. 376.

those latter attributes will be likely in after life to guide him to esteem the performance of public duties as his highest aim.³

Among the suggestions given to guide in the choice of students for the scholarships he says:

My ideal qualified student would combine these four qualifications in the proportions of three-tenths for the first, two-tenths for the second, three-tenths for the third, and two-tenths for the fourth qualification.⁴

2. WORTH OF THE SYSTEM IN AUSTRALIAN AND NEW ZEALAND SOCIETY.

The universities of Australasia have been sending their regular quota of candidates to Oxford. Among the universities of Australasia, as also among the universities of America, there is a certain degree of doubt respecting the gaining of the testator's great wish through his instrument. Following their residence at Oxford, the Australian men have had diverse careers. A certain share, of course, have returned to their native land. Others have not returned — and the number is surprisingly large — some remaining in England, either as a permanent abiding place or working condition, and some going forth into India or to other parts of the far-flung Empire.

Rhodes scholars from Australasia have made distinct contributions to knowledge and to human well-being. The first Rhodes scholar, for instance, of New Zealand, Allan Thompson, is now curator of the museum at Wellington, a most important and useful organization giving first-rate scientific service in the South Seas. The warden of Trinity College, Melbourne, is a Rhodes man. Other scholars have returned home without apparently bearing large and lasting advantages from the three years of residence on the banks of the Isis. Such a result is perhaps not to be wholly unexpected. Can not a similar interpretation regarding American Rhodes scholars also be made? It is probably true in Australia and in New Zealand, as it is said to be true in America.

In gauging the probabilities of the success of the Rhodes scholarships in carrying out the ideas of the founder, the record of the accomplishment of the Rhodes scholars after their return to this country is of great importance. The real caliber of the men will be judged more by their ability to "make good" in various American careers than by their "class" at Oxford. Their opportunities to make effective the ideas which their Oxford experience has given them will depend on their strategic location, both geographically and in the social organization. Even a brief consideration of the problem will show that an absolute measure of degree of "making good" would be difficult, in view of the various occupations in which the men are engaging, the difference in conditions in different parts of the country, and the comparatively short time since they left Oxford. * * *

Even while it is admitted that in politics and diplomacy the original intent of the plan has not been realized and is not likely to be realized, one should realize fully the significance of the large proportion—over one-third—of the men engaged in education, especially college teaching. There is a closer relationship in the United States than in any other country between education and public life; we are therefore justified in saying that the Rhodes scholars in that occupation are in a position to exert as great an influence as they could in any other line—even in politics—and more than in the American diplomatic service. In view of the close relation between law and political life in this country, some of the scholars engaged in the practice of law may be expected to become leaders in political life after their professional position is established. In their case, as for the scholars, it should be remembered that the oldest Rhodes scholars are still young, and that in American political and

³ From Rhodes's will, published in "The Life of the Right Hon. Cecil J. Rhodes," by Sir Lewis Michell, Vol. II, p. 328.

⁴ *Ibid.*, p. 338. See also Parkin's *The Rhodes Scholarships*, p. 84 et seq.

social life most of the leaders are selected from those who have demonstrated their worth in their own profession or business. From this point of view the important thing is that the Rhodes scholars should be "making good" each in his own line.⁵

The specifications laid down by Rhodes are exacting, and mere academic success will not fulfill them. So far as the body of men who have gone over in the past is concerned, it seems true to say that they have fulfilled Rhodes's idea better since their return than their mere academic record at Oxford would indicate.⁶

⁵ The American Oxonian, vol. 8, No. 1, "The Record of the American Rhodes Scholars: A Statistical Study," by R. W. Burgess, pp. 28 and 35.

⁶ *Ibid.*, editorial article, p. 45.

CHAPTER VIII.

RELATIONS OF THE UNIVERSITIES TO THE INSTITUTIONS OF SOCIETY.

The influence of the universities of Australia and of the University of New Zealand on the institutions of these States it is difficult to interpret or to evaluate. For these institutions are composed of several and diverse elements, are the objects of constant change both subjective and exterior, and are placed in varying conditions and circumstances.

But certain relations or results of the working of the universities on the social and political institutions of the Commonwealth and of the Dominion may be named. The institutions which I have in mind are the family, the civil government, the church, and property.

1. TO THE FAMILY.

The family in Australian society, as in most societies, remains, despite all changes, the supreme social unit. It is, however, more deeply subjected to disintegrating influences than obtain in many other communities. These disintegrating influences arise, first, from the newness of the population; second, from the unstableness of the population; third, from the general freedom of loosened social ties; and fourth, comprehensively, from the individualism of the social order. The causes which have promoted the disintegration of the family in the United States seem to come to a head of peculiar violence in the newer society of Australasia. Although these communities represent the collectivist principle in immigration, as Canada does the individualistic, yet on reaching Australia the collectivist principle becomes dissolved and the individualistic emerges. Upon promoting the unity of the family, the university acts in ways at once direct and indirect. In direct ways, first, the university gives an education to men and women in intellectual soberness. This soberness tends to lessen the fear of the dependence on the part of women which would drive the conjugal subjects or victims into hasty and early marriage. The higher education also, secondly, lengthens out the period of adolescence and tends to cause a delay until reason and judgment may have the opportunity of working in the solution of the most serious problem of the individual and of society. The university tends, thirdly, to bring together men and women of similar likes and dislikes, of similar aims and prejudices, of a similar social standing and environment, conditions which tend toward the promotion of happy alliances.

The indirect way in which the university tends to preserve and to promote the unity of the family is through the creation of the general atmosphere of respect for the worth of the individual and of social institutions which are composed of individuals. Such an atmosphere has an effect on the primary institution of the family quite akin to that which heat, light, and the atomic force of the sun's rays have upon the world of physical life.

2. TO THE CIVIL GOVERNMENT.

The effect of the universities on the civil government is less marked, but perhaps is rather more indirect than obtains in the case of the family. In the Governments of both Australia and New Zealand, it is the man and woman of the middle class who exerts the prevailing influence. From this class also are selected most officers. In the judicial part of the Government the remark is not so true as it is in the legislative and executive. In these new societies the cleavages in the social order seem just as wide and deep as are found in the clubs of Pall Mall. The gentlemen whom one meets in the Melbourne Club or the Wellington Club are seldom heard in the legislative halls or seen in the executive offices of these capital cities. For one thing, it would be hard to elect them to office, and, secondly, they would not, and do not, desire to be elected. In Australia, Hughes, the Premier, and the most influential man in the Commonwealth, and in New Zealand, Seddon, the master, from 1893 until his death in 1906, and the present Premier, Massey, illustrate and help to prove the truth of this interpretation. Over men of such type and character the university has had little influence through education and training, and has little direct influence over such leaders at the present time. Furthermore, be it again said, the university does, by its recognized plan and procedure, keep out of politics. Its officers fear, and perhaps rightly fear, that participation in Government might create enmities which would rather prejudice than promote the interests of the university. These interests find a special point in the legislative appropriations. Officers judge it to be a special duty to abstain from the expression of opinions and from activities which might throw into jeopardy such grants of the Government. Yet, be it at once said, the university has a field of influence far deeper and far higher than belongs to partisan politics. It is the field of interpretation of political and civil principles which underlie and transcend the planks of platforms, the vagaries of social visionaries, and the individualisms of representatives and of senators.

3. TO THE CHURCH.

Upon the church, likewise, the influence of the university is of a like negative though pervasive character. The difference between the church Protestant and the church Roman Catholic in Australia is wide. The separation in New Zealand is less marked. The divisions always obtaining in the Protestant denominations are quite as broad as are found in the older churches of England and the United States. The universities receive students of all faiths and of no faith. Their influence is, therefore, as I have also intimated, exerted through the general teachings which discipline the mind into broad visions of religious and of other truth, and which nourish in the heart of the student feelings of sympathy for all who are searching for a solid ground for fundamental beliefs. Such influence, though an influence only, may prove to be of great worth in the spreading of a religious faith which comprehends "one Lord, one faith, one baptism."

4. TO PROPERTY.

Upon the institution of property also the university can not fail to work results of commanding value. This institution is one of the earliest which belong to civilized or even barbarous society. Its present stage represents a long, hard, historic struggle. The institution is today assaulted by forces, political, economic, social. Communism threatens unto its dissipation, socialism menaces it to its overthrow and destruction. Such forces are of peculiar



A. WELLINGTON COLLEGE, WELLINGTON, NEW ZEALAND.



B. UNIVERSITY OF MELBOURNE, MELBOURNE, AUSTRALIA.



A. UNIVERSITY OF OTAGO, DUNEDIN, NEW ZEALAND.



B. UNIVERSITY OF OTAGO, DUNEDIN, NEW ZEALAND.



A. CANTERBURY COLLEGE, CHRISTCHURCH, NEW ZEALAND.



B. THE MEDICAL SCHOOL, UNIVERSITY OF OTAGO, DUNEDIN, NEW ZEALAND.



A. QUADRANGLE, CANTERBURY COLLEGE, CHRISTCHURCH, NEW ZEALAND



B. MUSEUM, CHRISTCHURCH, NEW ZEALAND

violence and virulence in the Southland, and especially in Australia. Toward such theories and indifference the universities stand as a breakwater. The power of the universities is put forth in great teachings. These teachings belong to the regular and stated classes, and also are found in all the forms of university extension. Such courses as "evolution of the industrial system, unsettled monetary problems, crises and industrial depressions, the function of speculation, problem of the transport, marketing and distribution of goods," taught by capable teachers, emphasize the importance of property in modern civilization.

In extension lectures, too, teaching in economics, sociology, political science, are offered. Such interpretations, for instance, in "Town planning," as Sydney offers, tend to confirm and strengthen the conception of property as a civil and social institution.²

These interpretations indicate that the universities of Australasia have a long road to travel before they reach the goal of the commanding influence over institutions which the universities of England and the United States exert on the constituent factors of the life of the older nations. But the opportunity open to them is still wide, wider than it has been in most historic eras. With enlarged powers, which are sure to be bestowed, they will come to secure, through ever widening opportunities, ever enriching results.

² Twenty Lectures on Town Planning, given under the auspices of the Sydney University Extension Board, in 1918-19, were as follows:

- Lecture
1. The Towns of the Past.
 2. The Towns of the Present and the Future.
 3. The Health of Towns.
 4. Transportation.
 5. The Road System of Towns.
 6. Civic Centers.
 7. Business and Residential Centers, Squares, and Open Spaces.
 8. Traffic Centers, Road Junctions, Street Spacing, and Size of Allotments.
 - 9 and 10. Suburbs and Subdivisions.
 11. Parks and Parkways.
 12. Playgrounds, Gardens, and Tree Planting.
 - 13 and 14. Civic Aesthetics.
 15. Building Regulations.
 16. Drainage, Services, and Road Construction.
 17. The Improvement of Existing Cities and Towns.
 18. Rehousing.
 19. Realization of Town Planning and its Cost.
 20. Municipal Government.

CHAPTER IX.

THE UNIVERSITIES AND THE MAKING OF GREAT MEN.

I. SIGNIFICANT INDIVIDUAL EXAMPLES.

Throughout the English-speaking world it is the object of laudable pride and speech to find in the universities causes and conditions which make for the creation and the nourishing of great men. Oxford and Cambridge have educated notable clergymen, scholars, authors, and statesmen for unnumbered generations. In the United States it is recognized that the leaders in church and state have been the sons of the universities. A like condition prevails in Australia and New Zealand. The facts and figures are, indeed, less impressive, for the population is far smaller and the period of time far shorter. It is also to be observed that not a few of the great men of Australasia are obliged to be content with a secondary relation to the universities of the Southland. For they are only by the adoption of service and of association members of these universities. They are scholastic, as they are personal, immigrants. But, be it added, the universities of these lands have sent forth as many great men as they have adopted and assimilated.

Nations and universities, however, which have helped to educate and to train scholars and teachers like Rutherford, Elliot Smith, and the Braggs represent the greatest and most enriching forces of any civilization, be it either old or new.

For Rutherford, Cavendish professor of experimental physics and director of the Cavendish Laboratory at Cambridge, recipient of the Nobel prize for chemistry, of service in the great field of radio activity which no ability of a layman can properly interpret, was born in New Zealand, was educated at Nelson College and Canterbury College at Christchurch of the University of New Zealand. Lady Rutherford, it may be added, is also a daughter of New Zealand, having her early home in the unique and impressive little city of Christchurch. The professor of anatomy in University College of the University of London, Grafton Elliot Smith, who interprets anatomy in part in terms of anthropology, was born in New South Wales and was educated at its University of Sydney. But perhaps the most outstanding example of the worth of the cow land in giving birth and education to great men is found in the case of the Braggs, father and son. The elder was professor at the University of Adelaide for 22 years, from 1886 to 1908, and his son, William John, was born in Adelaide and was educated in its university, as well as in an Adelaide preparatory school, St. Peter's. In the year 1915 the Nobel prize was conferred upon them for their cooperative work on X-rays.

The examples I thus give relate largely to scientists. I might also refer to Gilbert Murray, born in Sydney, New South Wales, although he left Australia after 11 years, and to George L. Morrison, born in Victoria, who was for many years the chief British adviser to the Chinese Empire.

Australasia has also done to itself great men born elsewhere, as well as sent forth her own sons. Among such names are David, professor of geology in

the University of Sydney, who led the party which reached the south magnetic pole in the great Shackleton expedition in 1907-1909; Sir John Macfarlane, chancellor of the University of Melbourne; Masson, son of Masson of Edinburgh, the biographer of Milton, himself great in the field of chemistry; Sir James Barrett, of Melbourne, author and scientist, wise interpreter of the relations of the State and the higher education, and of the higher education to the State; President (of the Industrial Court) Jethro Brown, of Adelaide; Chief Justice Stout,¹ of New Zealand; William Mitchell, chancellor of Adelaide; and Maclaurin, who, though born in Scotland, received his preparatory education in Auckland, later was dean of the faculty in the University of New Zealand, afterwards becoming president of the Massachusetts Institute of Technology in Boston. These and many more whom one could easily mention, represent, both in their service and in their personality, as noble a condition as could usually be found in any similar society throughout the world. Their constructive aims and their scholarly and human endeavors are as worthy as the interpreter could find elsewhere. They represent and they constitute the highest leadership. It is a leadership of which democratic society and government is charged with neither creating nor nourishing. The charge is, of course, false. Australasia has created and nourished such an individual, educational, and communal result. This result is quite as evident in the university and in the higher circles as in any similar society of equal numbers. It represents one of the noblest achievements of the Anglo-Saxon race of the last hundred years. It bears out what Lord Rosebery said at the congress of the universities of the Empire, in the year 1913:

So far as you gentlemen in your different universities can fulfill your task of sending out men—I care less about their brains than their character for the purpose I am speaking of—you are rendering by far a greater service to the Empire than anybody else within the Empire can render.²

The late President Van Hise, of the University of Wisconsin, not long before his lamented death, said that incarnated in a university was the idea of culture, the idea of research, the idea of vocation, and that each of these ideas was filled with the idea of service.

2. LACK OF INFLUENCE OF UNIVERSITIES OVER SOCIETY.

The influence of the universities in making great men is probably stronger than in the lifting of the level of the worth of the general community. For, as I have elsewhere intimated, the influence of the universities over the community is slight. The university has not nourished that indefinable yet worthy force called public spirit.

Sir James Barrett has said:

There has been an increasing tendency for men to confine themselves to their special work and to avoid all public responsibility, and, indeed, to make a shining virtue of this attitude. It need hardly be said that such an outlook, if sufficiently extensive, spells absolute ruin. It is noticeable in the jealous attitude of the professions to any members who leave the special track, in

¹ The following items represent not only the elements of a great career but also are representative of similar careers among the leaders of Australasian society: Sir Robert Stout, K. C. M. G., has been chief justice of New Zealand since 1899; is chancellor of the University of New Zealand; became a New Zealand barrister in 1871; was a member of the Provincial Council, Otago, 1872; was provincial solicitor, 1872-1876; member of the General Assembly, 1875; attorney-general, 1878-79; was premier, attorney general, and minister of education, 1884-1887.

² *Twin Ideals*. By Sir James Barrett. Vol. I, p. 204.

the dislike of politicians to outside men who show political independence, and in the attitude of the man in the street to those who show these tendencies. He too often regards public activity, other than donations to religious or charitable institutions, with great suspicion and regards those who exhibit them either as self-seekers or as amiable and somewhat dangerous lunatics.³

One of the privileges of the universities of Australia is to nourish and train a fine altruistic spirit in the whole community. The officers of the universities are aware of the lack of such a spirit and are doing their utmost to create that spirit.

³ *Twin Ideals*. By Sir James W. Barrett. Vol. I, p. xi.

CHAPTER X.

THE UNIVERSITIES IN RELATION TO POETRY AND OTHER LITERATURE.

An interesting by-path in the interpretation of intellectual and educational conditions in Australia relates to literature. The relationship refers to literature, both as created and as read. The rise of literature in Australia is quite unlike its origin and progress in older and well-settled communities. An Australian interpreter, Bertram Stevens, has said:

There is no glamour of old romance about our early history, no shading off from the actual into a dim region of myth and fable; our beginnings are clearly defined and of an eminently prosaic character. The early settlers were engaged in a hand-to-hand struggle with nature and in the establishment of the primitive industries. Their strenuous pioneering days were followed by the feverish excitement of the gold period and a consequent rapid expansion of all industries. Business and politics have afforded ready roads to success and have absorbed the energies of the best intellects. There has been no leisure class of cultured people to provide the atmosphere in which literature is best developed as an art, and until recently we have been content to look to the mother country for our artistic standards and supplies. The principal literary productions of our first century came from writers who had been born elsewhere and who naturally brought with them the traditions and sentiments of their home country.¹

1. BOOK PURCHASING POWER IN NEW ZEALAND.

But already great results have been secured. It is generally recognized that the greatest book-purchasing power of any nation of the world lies in little more than a million people of New Zealand. In the four greatest cities of New Zealand—no one of them great, the largest being Auckland, of about 135,000, and the smallest, Dunedin, of perhaps 65,000—are found four of the better bookshops of the world. It is as easy to secure the good books of Great Britain within six months of their publication and of many of the books of New York and Boston within a year in any one of these shops as it would be at the counters of the bookstores on New Oxford Street, or of Fifth Avenue, or of Washington Street. Of course, in a city 12,000 miles away from the nearest British publishers large stocks are necessarily carried. But it is also proper to remark that these stocks are in constant depletion. A bookman in Wellington said that there were certain books which he was always lacking, and among them were the works of Kipling.

In fact, poetry is more generally read in Australasia than in any other part of the world, and there it is most generally read of all types of literature. Of one book of poems, published by an outstanding house in Sydney, there have been sold 100,000 copies, and of another volume 70,000. Of course, one may say that the poetry of Henry Lawson, of Kendall, of Dennis, and of others of the type is not of the noblest type. It represents, however, a good combination of Burns, Rudyard Kipling, Whitman, and Bret Harte, and, he it said, of the better elements of each.

¹ *An Anthology of Australian Verse*. Introduction, by Bertram Stevens, p. xx.

2. AUSTRALIAN POETRY A COMPOSITE.

The Australian poetry of the bush, of the sea, and of the stars unites the personality of Burns with a touch of his domestic and homey feelings, the moral sweep and movement of Kipling, and frequently the vision and worthiness of Whitman and the picturesqueness of the diggers and the diggings of Harte. Such union and combination are unique and impressive. It, of course, has none of the greatness of the great singers. It is quite as remote from Virgil, Dante, and Milton as are the civilizations of the nations of which they were a part are unlike the civilization of Australia and of New Zealand. But the poems which emerge from this condition are yet precious as symbol and type of the life out of which they spring. They represent and they interpret. Such interpretations, too, belong only to the best examples of the work of each, and, be it added, the examples of the poems of Lawson, of Kendall, and of Dennis greatly differ in their merit.

3. REASONS FOR THE PLACE OF POETRY IN AUSTRALIA.

The reasons for this vast and unique contribution are perhaps far to seek, and any one of the reasons that may be proposed may seem inconclusive.

Possibly the first reason of the power of the poetic spirit which I give is of too general a nature to deserve statement. This reason, however, is the presence of man himself. It is the men who have come to these newer parts of the world on whom interest is centered and fastened. The vigorous and virile character, the missionary spirit, the consciousness of power welling up in the heart and filling the mind of the immigrant to the Southland, normally inspire the imagination and quicken fancy. As de Tocqueville has said in his great book:

Amongst a democratic people poetry will not be fed with legends or the materials of old traditions. The poet will not attempt to people the universe with supernatural beings, in whom his readers and his own fancy have ceased to believe; nor will he coldly personify virtues and vices, which are better received under their own features. All these resources fail him; but Man remains, and the poet needs no more. The destinies of mankind—man himself, taken aloof from his country and his age, and standing in the presence of nature and of God, with his passions, his doubts, his rare prosperities, and inconceivable wretchedness—will become the chief, if not the sole, theme of poetry amongst these nations.²

Second, Australia is the new home of an old race, under new conditions of climate, of landscape, and of unique social conditions. Such conditions and such forces appeal to the imagination. They quicken the feeling of life and of its diverse phenomena. They do not call out the rational or the logical faculties. They evoke a vision, immediate and direct. Such an effect the new scenery of Massachusetts Bay had upon its colonists, as is manifest in the early New England literature.

A third cause is found in the heavens at night. The stars of the Southern Hemisphere seem to be more brilliant and the firmament a bit nearer the earth than in the north. The Northern Hemisphere has 9 stars of the first magnitude and the Southern 14. Such a nightly vision, had from the lonely bush in the Never-Never Land, calls out all the poetry that may dwell in any soul.

I want to go forth and be part of it, part of the night and its gladness.
But a few stars and I poise on the margin of the shining laguna.
Here then, at length, I have rest; and I lay down my burden of sadness,
Kneeling alone, 'neath the stars and the silvery arc of the moon!

Another reason for the writing and the reading of poetry lies in what may be called the melancholy of the "Never-Never" Land, or of the "Back Blocks."

² Democracy in America, II, p. 50.

³ Night. By James Bruden Stephens, published in An Anthology of Australian Verse, by Bertram Stevens, p. 62.

The shepherd or the farmer lives a lonely life. Neighbors are 15 or 50 miles away. One woman writes that she has not seen another woman in five months. One is flung back on one's self, on the forces of nature. Such a condition creates a new mental visionariness, and in this visionariness the elements of the melancholy of the soul is dominant. The mind leaps into verse. As an example of the poetry of melancholy, let me quote a few lines from "An Australian Symphony," which was written in Australian solitude, by George Essex Evans:

The gray gums by the lonely creek,
The star-crowned height,
The wind-swept plain, the dim blue peak,
The cold white light,
The solitude spread near and far
Around the camp fire's tiny star,
The horse bell's melody remote,
The curlew's melancholy note
Across the night.⁴

A cause, uniting the condition found in the heavens at night and the melancholy of the Never-Never land is best represented in what may be called the silence and the solitude of the "bush." This silence is most impressive to those who have felt it. This solitude is an aloneness indeed, but it also seems to be an aloneness filled with the religious spirit. "Silence, however, and solitude, and the sense of the vast and the lonely, will always continue to speak with a solemn and impressive voice to those who have the open ear, who are able to detach themselves from the mundane, and who have kept their soul in all their contact with the world, and listening, are impressed by the voice of God, which speaks amid the vast and solemn spaces of the Australian desert. It speaks of the Mighty and the Eternal and His age-long purpose: of the infinite patience with which He waits the accomplishment of His will and the completion of His work. Like the sphinx of the Egyptian desert, which has looked on for thousands of years with stony and changeless expression, and ever maintains its aspect of dignity and grandeur while empires have risen and fallen, and many generations have come and gone on the face of the earth, so in these vast solitudes we enter as it were into a temple of silence whose dome in the very heart of Australia is only limited by the unchanging stars." (Out West for Thirty Years, by Rev. W. Robertson, pp. 155-6.)

The verse that is thus written has not sprung from the university. It has come from the "back blocks." But the training given in the university, accepting the conditions out of which such verse has sprung, will presently give us epics or lyrics which will take their lasting place in English poetry. For the universities of Australia and New Zealand will have a share in the education of the poets and other writers of the future which they have not possessed in the former generations. They will aid in giving an interpretation of Australasian society which the bush or the Blue Mountains could not offer. They will also create a beauty and finish which the verse of Henry Lawson, and of Kendall, and of Dennis lacks. They will serve to give to the poet and to the seer what Cambridge gave to Tennyson, Bowdoin to Longfellow, Harvard to Emerson, Lowell, and Holmes. They will not, any more than in any other university in any part of the world, create poetical or other literature, but they will give form to the substance which nature ever makes and a beauty to the thought and its interpretation of which the pure reason is mother.

⁴ An Australian Symphony. By George Essex Evans. Published in An Anthology of Australian Verse, by Bertram Stevens, p. 137

CHAPTER XI.

NEWSPAPERS.

The university, be it said, has given its great influence to the making of the newspaper. The press in New Zealand and Australia is an able and vigorous force. It is largely, of course, of the daily type. Judged by the number of its journals, it is a labor press, and these journals are under the control of the labor union. But the great newspapers of Sydney, the Herald and Telegram, the Sun and the News, and the great papers of Melbourne, The Age and the Argus, represent forces influential in those capitals and throughout the Commonwealth, as influential as are the best papers of New York and Boston in their fields. The Bulletin, a weekly, everywhere read, is a union of the London Punch and the New York Nation. To their making, both on the administrative and the literary side, the universities through their graduates, make their constant contribution. The world news is furnished by press associations from London, and the news from Europe consumes one-half the space. The editorial writing is of as high order of excellence as is found in the better papers of America's capitals. The style, be it said, represents the classical tradition. The leaders remind one of the dignified and dogmatic commonplace of the London papers. In fact, one feels in the editorial columns the training of Oxford and Cambridge quite as deeply as the training given by the literary departments of the Australian or New Zealand universities.

CHAPTER XII.

GENERAL CONCLUSIONS.

As one reviews this survey of the higher education in Australasia certain general interpretations emerge.

1. TRAINING OF LEADERS.

First. The Australian Universities and the University of New Zealand seek to aid the whole community in the most important relationship of training up great leaders. The need of such leadership in every democratic community—and none is more democratic than Australasia—is painfully evident. The difficulty of securing worthy leaders is also manifest. For democracy, by the very derivation of its name, represents the rule of the third estate. Aristocracy, by its very name, represents the rule of the best. Democracy needs aristocratic—that is, the best—leadership. But too often democracy is not conscious of the need. The only leadership it has, or feels it needs to have—a discrimination born of optimism—is itself. The political boss claims, too, that the only leadership it has, or deserves to have, is also itself or himself, and such leadership it is inclined to interpret in terms of the mob. Democracy does not usually call its ablest men to shoulder its heaviest responsibilities, or to do its most arduous duties, or to accept of its richest rewards. It prefers to govern itself poorly than to have an autocratic or aristocratic government govern it well. It is inclined to regard the process of government as more important than the product. The difficulty of securing proper leadership for the democracy in Australia and New Zealand is peculiarly great. For the whole community is new. The community is also in a sea of cross currents. The intelligence of the community is not, at least in Australia, of a high intellectual type. Normally there is no proper amount of first-rate material for making guides. The demands, moreover, which life exacts from the individual for his own progress, or even existence, leaving no strength for communal concerns, are heavy and insistent. The truth is gladly and sadly patent that in Australasia, as in most parts of the world, the power of the individual and of the community has got far ahead of its intelligence and its reasonableness. The intellect has not kept up with the will to do. The forces of life have become more important than the personal or communal judgment necessary to guide these vast powers. Under this condition the duty of the university to train leaders is a noble and insistent obligation. For in a democracy one can not look to the church, the priesthood, or the family, in their institutional capacity, to offer either guidance or facilities for training guides. The Middle Ages transmitted to the modern world three great forces—the church, the empire, and the university. Upon the university in the new world of Australasia is placed the responsibility of training leaders for its democracy.

The need of the training of leaders has illustration in a paragraph written by one who is himself a leader and a teacher for the training of leaders, Professor Atkinson, of the University of Melbourne. He says:

There is no recognition of such striking distinctions between the ability of the best intellects and that of the average worker to give pause to the assump-

tion of equality. Especially is this true in the political sphere, where the continued lack of men of great distinction is remarkable in all parties. The Labor Party suffered in particular by the fact that the split took away its ablest men in State and Federal politics, and among the leaders of official labor to-day in Australia there are none who can approach in capacity of mind and force of personality the leaders of the British Labor Party.¹

Professor Atkinson also says:

The Labor Party grows more and more content with these negative cries, and any adherent who ventures upon refinement is at once suspected and apt to be expelled. Since the numerous expulsions following upon the conscription split, heresy hunting and intimidation have been very common. The established machinery of the caucus, the preselection ballot, and the annual conference made this stifling of independence an easy matter. Party discipline is always most rigid when the doctrinaire is in control. Solidarity very readily turns to slavery. In these circumstances leadership of high quality becomes impossible and opportunism is at a premium.²

2. THE LABOR INTERESTS.

Second. The university desires that labor and the interests of labor should possess and use all their rights. This remark is fitting by reason of the fact that a share of the laboring classes believe that the university is out of sympathy with them. Therefore and thence arise forces which are opposed to the university movement and affiliation. But it is plain to all save the superficial observer that the university desires and labors for the highest interest of the so-called working classes. It is only when these classes declare, or seem inclined to declare, that only the man who labors with his hands deserves consideration is it inclined to withdraw from the association. But, moreover and notwithstanding, when the so-called working classes seek to overthrow the achievements of civilization, when these classes are willing to subordinate the interests of the whole community to their own apparent advantage, the university, in its large-hearted and large-minded staff, is filled with a desire to become the teacher of such classes. For the university is assured that, through enlightenment, these classes will become elements and forces for the progress of the nation and of the nations.

3. CULTURAL VALUES.

Third. It is also evident that the higher education in these new lands should be made more cultural. I care not whether this education be classical or scientific. But one does care that it should educate men as men, with less regard, than is usually given, to the vocational purpose of the individual. For man is a final cause in himself, a being, under God, of supreme worth. He should therefore be educated in knowledge and reflection, in feeling and choice, in an ever-living and development of his whole being and character unto his highest capacities.

Yet, despite the need of further emphasis on classical education, there is also need of further emphasis upon scientific. The scientific problems which await solution are numerous and diverse. They relate largely to the two great industries, the agricultural and the pastoral. The problems of the soil, of stock, and of crops are constant and serious. In them the problems of irrigation in a land in which, in certain parts, only 10 inches of rain fall each year is most insistent.

¹ *Australasia—Economic and Political Studies*. By Various Writers. From article, "The Australian Outlook," by the editor, Prof. Meredith Atkinson, pp. 34-35.

² *Ibid.*, p. 46.

Closely associated with the more important practical problems are problems in astronomical and geophysical relations. Scholars are saying that there is need of improvement in Australian longitudes, and also the lack of the detailed magnetic survey of Australia is constantly felt. The state of solar physics has been emphasized by many scholars and societies. The British Association, the Royal Society of London, the Australian Association for the Advancement of Science, and the Smithsonian Institution have made representation to the Commonwealth Government concerning a study of the sun to be made in Australia. For this purpose a new solar observatory seems to be necessary.

4. SPECIAL QUESTIONS: COMPARISON WITH UNIVERSITIES IN INDIA.

Fourth. Among the questions which the Calcutta University commission of 1917-1919—of which Sir Michael E. Sadler was the chairman—asked of many citizens of India were:

Do you consider that university training at its best involves—

- (a) that the students should be placed under the personal guidance of teachers of first-rate ability and of recognized standing in their subjects;
- (b) that the teachers and students alike should have access to well-appointed libraries and laboratories;
- (c) that there should be a large degree of freedom of teaching and of study; and
- (d) that the teachers should have sufficient leisure to be able to pursue independent investigation in their own subjects?³

If one were to apply these tests to the universities of Australia and to the University of New Zealand, the following answers would be submitted:

- (a) In general, students are classed under the personal guidance of teachers of first-rate ability and of recognized standing in their subjects.
- (b) Teachers and students, alike, do not have access to well-appointed libraries and laboratories in all the universities.

The libraries and laboratories in such universities as Sydney and Melbourne are well appointed, as I have already said. But in the larger share of other universities the deficiencies are many and lamentable.

- (c) There is a large degree of freedom of teaching and of study. But in the presentation of many subjects, such as government, socialism, and economics, a teacher at times feels himself somewhat limited. The Government of Australia, in the Commonwealth and in most of the States, is frequently a labor government. The university depends upon the Government for grants for its support. Many a teacher, therefore, might be inclined not to present, and certainly not to favor, certain types of government and certain types of social interpretation which might militate against the industrial State. That many teachers of these subjects are free from any such fear is, of course, evident. But others might be inclined to say, "We seek to avoid running the risk of giving unnecessary offense."
- (d) Teachers, as a rule, do not have sufficient leisure to be able to pursue independent investigation in their own subjects. As in most American universities their time and brain are consumed in giving the ordinary class-room lecture. The greater share of research carried on in Australasia is carried on through the personal work of scholars and through the medium of private endowment.

5. TRAINING FOR CITIZENSHIP.

Fifth. The higher education in Australia and New Zealand should also lay the further obligation upon itself of training the whole community for noble citizenship. In Australasia teaching for citizenship is peculiarly lacking. The

³ Rept. Calcutta Univ. Commission, Vol. VIII, p. 207.

reasons for such deficiency seem to lie in two causes: (1) The mind is not given to theories of citizenship. For it is not a thoughtful or logical mind. It is rather Socratic than Aristotelian. It deals with the immediate quest. It therefore regards formal instruction in politics, economics, or socialism as of minor importance. Professor Atkinson, in writing of educational Australia, says:

The absence of any large class of highly educated people accounts for a certain intolerance to abstract ideas which is apt to show itself at odd times. Literature of the highest kind is read by only a very small section of the community, while books of a moderately good but orthodox kind are probably more widely read than in any other country. This condition gives to thought of a purely academic quality far less influence than in Britain.⁴

(2) A further cause is found in the fear of creating discussion and consequent social trouble. Until recent years, no chair of economics was established in any Australian university. Neither the people nor the Government desired to lay such a foundation. Education in citizenship, up to the present moment, has been largely confined to the practical side of carrying on the Government.

In the practical exercise of citizenship the average worker has more opportunity of developing his civic capacity than a member of any other class. Through his trade-union, friendly society, cooperative store, and political leagues he learns much that enriches his citizenship. I have generally found the average worker less prejudiced, more enlightened, and more earnest on matters political and social than the average middle-class man.⁵

What is called the practical, the utilitarian, dominates. The schools flourish better than the colleges of liberal learning. Research that has an immediate end is commended and promoted far more enthusiastically than research whose aims are remote. A labor newspaper intimates the common view in saying:

More time than usual was given to the education estimates this year. Much horse sense was talked when the establishment of dental and medical schools was advocated. Either of the latter would have been more useful to the State than the arts as founded. We could well have left the dreamers, snobs, and other graduates in arts to gravitate hither.⁶ * * *

Of course, the reasons of such practical emphasis are not far to seek. The country is new. The people who came to Australia came with definitely practical ends. The battle in and through the soil has been constant and insistent. The fear of drought forever impends. To make one's peace with nature and with nature's elements is a primary purpose, insistent and impelling. Technical efficiency, therefore, has a claim upon the suffrages of the people that can not obtain in Oxford or Cambridge, in Harvard or Yale.

The urgency, therefore, of instruction in the technical sciences and also in the economic, the social, and the governmental principles and theories which make for large citizenship is apparent. In recent months such courses have been introduced into the universities of Australia. That the tremendous opportunities for the education of citizens in the formal rights and duties which constitute the State will become worthily filled in the course of the next years or decades is an assurance which all those who know, respect, and love the people of Australia may worthily hold.

⁴ Australia—Economic and Political Studies. By Various Writers. From article, "The Australian Outlook," by the editor, Prof. Meredith Atkinson, M. A., p. 54.

⁵ The New Social Order. A Study of Post-War Reconstruction. By Prof. Meredith Atkinson, M. A. Published by the Workers' Educational Association of Australia, 1919, pp. 125-126.

⁶ Australia: Economic and Political Studies, edited by Prof. Meredith Atkinson, p. 143.

